K. Hoan Kew Chuen

HAU KIOU CHOAAN.

A

CHINESE HISTORY.

HAO KIOU CHOAN,

OR

CHINESE HISTORY.

Frontispiece to Vol. I. See Page 112.

243 : 30

HAU KIOU CHOAAN

OR

The Pleaſing Hiſtory.

A

TRANSLATION

FROM THE

CHINESE LANGUAGE.

To which are added,

I. The Argument or Story of a Chineſe Play,
II. A Collection of Chineſe Proverbs, and
III. Fragments of Chineſe Poetry.

IN FOUR VOLUMES.

WITH NOTES.

Il n'y a pas de meilleur moyen de s' inſtruire de la Chine, que par la Chine même: car par la on eſt ſûr de ne ſe point tromper, dans la connoiſsance du génie et des uſages de cette nation. P. Du Halde, tom. 2. p. 258.

VOL I.

LONDON
Printed for R. and J. DODSLEY in Pall-mall.
MDCCLXI.

F.R.S. III.
BR. MUS.

TO THE

RIGHT HONOURABLE

THE COUNTESS OF

SUSSEX.

MADAM,

I Should not intreat your LADYSHIP's acceptance of the following ſheets, if they had not a moral tendency: if they were not deſigned to countenance virtue and to diſ-

courage vice. At a time when this nation ſwarms with fictitious narratives of the moſt licentious and immoral turn, it may have ſome good effect to ſhew what ſtrict regard to virtue and decorum is paid by writers amongſt the Chineſe, notwithſtanding the deplorable ignorance they labour under of thoſe ſublime and noble truths, which we enjoy to ſo little purpoſe.

To

DEDICATION.

To prepare theſe volumes for the public, has been the agreeable employment of ſome vacant hours of rural life: and I ſhall be happy, if the peruſal of them can ſupply your LADYSHIP'S leiſure with amuſement. One reward of my labours I have already obtained, in the opportunity they afford me of acknowledging the great obligations I am under to my

DEDICATION.

Lord SUSSEX's Family, and to your LADYSHIP in particular, and of teſtifying the great reſpect, with which I am,

MADAM,

Your Ladyſhip's

moſt obliged, and

faithful Servant,

THOMAS PERCY.

M.DCC.LXI.

ADVERTISEMENT.

WHEN this little Work was firſt publiſhed, it was apprehended that the peculiarities of the compoſition would ſo clearly prove it to be a genuine Tranſlation from the Chineſe Language, as to render it unneceſſary to mention the names either of the Tranſlator, or the Editor. But in order to remove any doubt or ſuſpicion ariſing from that circumſtance, the Editor has now ſubſcribed his name to the Dedication; and he no longer conceals that of the Tranſlator: who was Mr. JAMES WILKINSON, *an Engliſh merchant, equally reſpected for his abilities and his probity. This gentleman's reſidence at Canton may be aſcertained from the records of the Eaſt India Company; and his reſpectable character is not yet forgotten. His own Manuſcript was lent to the Editor by his Nephew, the late Captain* JAMES WILKINSON, *of Bugbroke, near Northampton; to whom it was returned, when the publication was compleated; and it is doubtleſs at this time in poſſeſſion of his Widow, a very amiable Lady.*

M.DCC.LXXIV.

EXTRACT

EXTRACT

Of a Letter from CANTON, July 9th, 1763, to JAMES GARLAND, Eſq. of Burlington Street.

"As to HAU KIOU CHOAAN, I inquired among my Chineſe acquaintance about it, but without ſucceſs, until I happen'd by chance to mention the Hero of the Story *Ty-chung-u*, when they immediately knew what I meant, and ſaid in their jargon, "Truely have ſo faſhion man "4 or 500 years before; have very true Story: "How can you *ſcavez* he."

THIS Hiſtory has been well received in France, where a Tranſlation of it was publiſhed under the following title:

HAU KIOU CHOAAN, *Hiſtoire Chinoiſe, Traduite de l'Anglois, par M.***. 4 tom. (dans 2.) 12mo. à* LYON, *chez Benoit Duplain libraire Rue Merciere, à l'Aigle.* 1766.

THE PREFACE.

THE following tranſlation was found in manuſcript, among the papers of a gentleman who had large concerns in the Eaſt-India Company, and occaſionally reſided much at Canton. It is believed by his relations, that he had beſtowed conſiderable attention on the Chineſe language, and that this tranſlation (or at leaſt part of it) was undertaken by him as a kind of exerciſe while he was ſtudying it: the many interlineations, &c. which it abounds with, ſhew it to be the work of a learner: and as the manuſcript appears in many*

* The Manuſcript is dated 1719, which was the laſt Year he ſpent in China. He died in 1736.

places

places to have been firſt written with a black-lead pencil, and afterwards more correctly over-written with ink, it ſhould ſeem to have been drawn up under the direction of a Chineſe maſter or tutor. The Hiſtory is contained in four thin folio books or volumes of Chineſe paper; which after the manner of that country, are doubled in the fore-edge, and cut on the back. The three firſt of theſe volumes are in Engliſh: the fourth in Portugueſe; and written in a different hand from the former. This part the Editor hath now tranſlated into our own language.

The miſſionaries have given abſtracts and verſions of ſeveral Chineſe books, which may be ſeen in the curious collection of P. Du Halde. *Among them are ſome*

ſome few novels. As theſe are but ſhort pieces, the Editor thought it would be no unacceptable preſent to the curious to afford them a ſpecimen of a larger kind: that they might ſee how a Chineſe Author would conduct himſelf through the windings of a long narration.

Although the general character of a people ſhould not be drawn from one or two individuals; nor their literary excellence determined by the particular merit of one book: yet it may be concluded that the following is a piece of conſiderable note among the Chineſe, otherwiſe a ſtranger would not have been tempted to tranſlate it. That book would naturally be put firſt into the hands of a foreigner, which is in higheſt repute among the natives.

Such

Such as it is, the Editor here preſents it to the Public. Examined by the laws of European criticiſm, he believes it liable to many objections. It will doubtleſs be urged, that the incidents are neither ſufficiently numerous, nor all of them ingeniouſly contrived; that the imagery is often neither exact nor lively; that the narrative is frequently dry and tedious, and while it runs out into a minute detail of unimportant circumſtances, is too deficient in what ſhould intereſt the paſſions or divert the imagination.

*That there is a littleneſs and poverty of genius in almoſt * all the works of taſte of the Chineſe, muſt be acknowledged by capable judges. This at leaſt is evident in their writings; and in a narrative like*

* Perhaps their taſte in gardening ought to be excepted.

the following, would make a writer creep along through a minute relation of trifling particulars, without daring to omit the moſt inconſiderable. The abjectneſs of their genius may eaſily be accounted for from that ſervile ſubmiſſion, and dread of novelty, which inſlaves the minds of the Chineſe, and while it promotes the peace and quiet of their empire, dulls their ſpirit and cramps their imagination.

It ought, however, to be obſerved in favour of the Chineſe, that if they do not take ſuch bold and daring flights as ſome of the other Eaſtern nations, neither do they run into ſuch extravagant abſurdities. Whether this be owing to the cauſe now aſſigned, or to their having beſtowed more attention on literature, ſo it is

that

that they pay a greater regard to truth and nature in their fictitious narratives, than any other of the Aſiatics. For it muſt be allowed to our preſent work, that the conduct of the ſtory is more regular and artful than is generally ſeen in the compoſitions of the Eaſt; hath leſs of the marvellous and more of the probable. It contains an unity of deſign or fable, and the incidents all tend to one end, in a regular natural manner, with little interruption or incoherence. After all, the Editor is not concerned about the judgment that will be paſſed on this performance, and neither attempts to conceal nor extenuate its faults. He gives it not as a piece to be admired for the beauties of its compoſition, but as a curious ſpecimen of Chineſe literature,

ture, and leaves to the critics to decide its merit.

But he alſo begs it may be conſidered in another light, as a faithful picture of Chineſe manners, wherein the domeſtic and political oeconomy of that vaſt people is diſplayed with an exactneſs and accuracy to which none but a native could be capable of attaining. To read in a Collection of Voyages and Travels; *in a portion of* Univerſal Hiſtory; *or in* a Preſent State of any Country, *an elaborate account of it, under the ſeveral heads of its cuſtoms, laws, government, &c. drawn up by a foreigner however well acquainted with the ſubject, can convey but a ſuperficial knowledge to the mind. Thoſe accurate compilations have certainly*

certainly their merit, but the little diſtinguiſhing peculiarities which chiefly compoſe the true character of a living people will hardly be learnt from them. Many of theſe can come under no regular head of methodical arrangement. Thoſe writers may give a dead reſemblance, while they are careful to trace out every feature, but the life, the ſpirit, the expreſſion will be apt to eſcape them. To gain a true notion of theſe we muſt ſee the object in action. There is not a greater difference between the man who is ſitting for his portrait, ſtiffened into a ſtudied compoſure, with every feature and limb under conſtraint; and the ſame perſon unreſerved, acting in his common ſphere of life, with every paſſion in play, and every part of him in motion: than there is between a

people

people methodically deſcribed in a formal account, and painted out in the lively narrative of ſome domeſtic hiſtory. A foreigner will form a truer notion of the genius and ſpirit of the Engliſh, *from one page of* Fielding, *and one or two writers now alive, than from whole volumes of* Preſent States of England, *or* French Letters concerning the Engliſh Nation.

But not to mention that many curious cuſtoms and peculiarities of a nation are better underſtood by example than by deſcription: many of theſe cannot eaſily be known to foreigners at all. The whole ſyſtem of the manners of a people can only be thoroughly known to themſelves. The miſſionaries are the only foreigners from whom we can poſſibly expect compleat and

*accurate accounts of China, for none beſides themſelves were ever permitted to range at large through the Chineſe empire: but let it be conſidered, that ſuppoſing we had no reaſon to queſtion their veracity *, yet the very gravity of their*

* This requires ſome explanation. Moſt of the accounts of *China* have been given by miſſionaries of the Jeſuite order. Now theſe accounts have been taxed, as partial and defective, eſpecially ſo far as they deſcribe the religious ceremonies of the *Chineſe*. For the reader is to be informed that the Jeſuites have been accuſed by the miſſionaries of other orders, of making very improper conceſſions to their *Chineſe* converts, and of ſo modelling chriſtianity, as to allow an occaſional conformity to many pagan ſuperſtitions, under a pretence that they are only of a civil nature. How far this charge was true, we will not pretend to determine, but probably it was not altogether groundleſs, as ſentence was given againſt them by their ſuperiors. Theſe diſputes have ſubſiſted near a century; and in all the deſcriptions of *China*, publiſhed by the Jeſuites during this period, it may be expected they would give ſuch an account of the *Chineſe* ceremonies, as would beſt favour their cauſe.

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character † *would prevent them from being ocular witneſſes (not only of the idolatrous ceremonies, but) of many particulars of the interiour conduct of the Chineſe. It is well known that this people affect a privacy and reſerve beyond all other nations, which muſt prevent many of their domeſtic cuſtoms from tranſpiring to ſtrangers: and therefore the intire manners of the Chineſe can only be thoroughly deſcribed by themſelves.*

Thus much in favour of the preſent, which the Editor here makes to the Public. It behoves him now to mention the ſhare

† *Un air ſerieux et grave eſt celuy qu'un miſſionnaire doit prendre, et retenir inviolablement juſques dans l' interieur de ſa maiſon, s'il veut que les Chinois l'eſtiment & que ſes paroles faſſent impreſſion ſur leurs eſprits.* Lett. edif. viii. p. 238.

he hath had in preparing it for their acceptance. As the verſion was the work of a gentleman whoſe province was trade, and who probably never deſigned it for the Public, nothing could be expected from him but fidelity to the original: and this, if one may judge from the eraſures and corrections that abound in the manuſcript, was not neglected; which the general prevalence of the Chineſe idiom will ſerve to confirm. The Editor therefore hath been ſo far obliged to reviſe the whole, as to render the language ſomewhat more grammatical and correct. Yet as the principal merit of ſuch a piece, as this, muſt conſiſt in the peculiarities of its ſtyle and manner, he hath been careful to make no other alterations than what grammar and common ſenſe merely required. He is deſirous to conceal

conceal none of its faults, and he hopes he hath obſcured none of its beauties. He hath been particularly exact in retaining the imagery, the alluſions, the reflections, the proverbial ſayings, any uncommon ſentiment or mode of expreſſion, and as much of the Chineſe idiom in general as was not utterly inconſiſtent with the purity of our own: and when he could not retain this in the text; he hath frequently been careful to preſerve it in the margin *. *Sometimes where the narrative was inſupportably diffuſe and languid, interrupted by ſhort queſtions and anſwers of no conſe-*

* It may not be improper to mention here, that in the Tranſlator's manuſcript, the whole work being divided but into *XVI. Chapters*, and theſe being of an inconvenient length, it was thought neceſſary to ſubdivide them afreſh: yet becauſe there is reaſon to believe that the former are the diviſions of the *Chineſe* author, we have every where preſerved them in the margin.

quence, or retarded by dull and unmeaning repetitions: in theſe caſes he could not help ſomewhat ſhortening and contracting it; and probably the moſt rigid admirer of Chineſe literature, would have pardoned him, if he had done this oftener. As the great fault of the original was its prolixity, it was generally more requiſite to prune away than to add; yet as the Editor hath been ſometimes tempted to throw in a few words, it may be proper to inform the Reader that theſe will generally be found included in brackets. Once or twice where the incidents were inartificially conducted, a diſcovery which ſeemed rather premature, hath been poſtponed for a few pages, but never without notice to the reader. Some few inconſiſtencies and contradictions have been removed by the Editor, but generally ſuch as the Tranſla-

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tor himſelf had corrected in ſome other place: and where he had rendered a Chineſe title improperly, it hath been ſet right from better authorities: two or three inſtances have occurred of this kind, wherein it was thought unneceſſary to detain the Reader with particular information. But even this liberty hath never been aſſumed, where there could be the leaſt doubt of its propriety. In ſhort, as the grand merit of ſuch a piece as this muſt conſiſt in its peculiarities and authenticity; the reader may be aſſured that nothing hath been done to leſſen the one or impair the other.

This cloſe attachment to the original may perhaps be blamed, as it hath prevented the ſtyle from being more lively and flowing; but the Editor had in view rather to ſatisfy the curious than to

amuſe the idle. It may have rendered the book leſs entertaining, but he believes more valuable. It was his intention, however, to have removed all ſuch expreſſions, as were quite barbarous and ungrammatical, yet he cannot be ſure but inſtances of both will be found to have eſcaped him. If any thing faulty of this kind ſhould occur, he hopes the candid will pardon it as one of thoſe overſights, which will ſometimes elude the moſt vigilant attention.

It remains that ſomething be ſaid concerning the Notes, if it be only to apologize for their frequency and length. It was at firſt intended to have incumbered the page with as few of theſe as poſſible: but it was ſoon found neceſſary to depart from this plan. The manners and cuſtoms of the Chineſe, their peculiar ways of thinking,

and

and modes of expreſſion are ſo remote from our own, that they frequently require a large detail to render them intelligible. The Editor quickly ſaw that he ſhould have occaſion to touch upon moſt things remarkable among the Chineſe: this tempted him to introduce a ſhort account of others. He was deſirous that the Hiſtory and Notes taken together might be conſidered as forming a conciſe, and not altogether defective account of the Chineſe, ſuch as might be ſufficient to gratify the curioſity of moſt readers, and to refreſh the memory of others. This he hopes will ſerve as an apology for ſuch of the Notes as appear impertinent or digreſſive. Where the narrative can intereſt or entertain the Reader, he will not ſuffer them to take off his attention: and where it is dull and tedious, they may poſſibly prove no unwelcome relief. The

Editor

Editor was the leſs ſparing of them, in hopes they might procure the book a ſecond peruſal: he can truly affirm, that they are extracted from the beſt and moſt authentic writers on the ſubject, many of which are ſcarce and curious: and that they will be frequently found to ſupply omiſſions in more celebrated and more voluminous accounts of China.

The Editor wiſhes he could as eaſily apologize for ſome of the Notes which he is afraid will be thought unimportant and trifling: but, after the labour of inquiry many things will appear more deſerving of attention than they really are; and ſuch is the weakneſs of the human mind, that it is apt to eſtimate things not ſo much by their intrinſic worth, as by the difficulty and pains with which they were

were acquired. After all, 'tis hoped there will not be found many inſtances of this kind, and that theſe will be pardoned for the ſake of others more curious and important.

The Editor ought not to conclude without returning thanks to that Gentleman, to whoſe friendſhip he is indebted for the uſe of the manuſcript here printed: who not only gave him leave to commit this piece to the preſs, but in the moſt obliging manner indulged him with the free uſe of all the Tranſlator's papers, many of which contributed to throw light upon it.

His thanks are alſo due to thoſe Gentlemen of diſtinction, who ſo obligingly gave him acceſs to their libraries, and thereby enabled him to prefix to his Notes a liſt of Authors,

*Authors, that would do honour to a much more conſiderable publication. The aſſiſtance received from the Earl of Suſſex's library deſerves particularly to be acknowledged; the treaſures of literature contained in that large and valuable collection are ſo well known to the learned world *: that it will perhaps be ſome diſadvantage to our little work to mention it here, as it will be apt to raiſe expectations in the reader, which nothing that follows may be able to anſwer.*

* Vide MSS. Yelverton. in *Catalog. Libror. MSS Ang. à T. Hyde. fol.*

A LIST *of books from whence the following* NOTES *are extracted: and of the ſeveral editions there referred to.*

A deſcription of the empire of China and of Chineſe Tartary, &c. from the French of P. DU HALDE, London 1738. 2. vol. folio.

[*Although the references are chiefly made to this tranſlation, yet recourſe was occaſionally had to the grand Paris edition of the original intitled,*]

Deſcription Geographique, Hiſtorique &c. de l' Empire de la China & de la Tartare Chinoiſe &c. par le P. J. B. DU HALDE, de la Comp. de Jeſus. Paris 1735. 4. tom. folio.

The Hiſt. of ... China &c, lately written in Italian by F. ALV. SEMEDO, now put into Engliſh, &c. Lond. 1655. folio.

A new hiſtory of China, &c. by Gabriel Magaillans [or MAGALHAËNS] of the ſociety of Jeſ. done out of French. Lond. 1686. 8vo.

Nouveaux memoires ſur l' etat preſent de la Chine par le R. P. Louis LE COMPTE, de la Comp. de Jeſ. Amſt. 1697. 2. tom. 12mo.

A ſhort deſcription of China, &c. by DIONYSIUS KAO, a native, &c. *printed at the end of* Iſbrandt Ides' travels, &c. London 1705. 4to.

Novus

Novus Atlas Sinensis a Martino Martinio Soc. Jeſ. deſcriptus. Amſt. à Bleau 1655. folio.

Martini Martinjj Tridentini è Soc. Jeſ. Sinicæ Historicæ, decas prima. Amſt. à Bleau, 1659. 12mo.

Lettres edifiantes & curieuses, ecrites des miſſions etrangeres, par quelques miſſionaires de la Comp. de Jeſ. Recueils XXVIII. Paris 1702. à 1758. 12mo.

Travels of the Jesuites, &c. compiled from their letters, &c. by Mr. Lockman. Lond. 1743. 2. vol. 8vo.

Confucius Sinarum Philoſophus, ſive Scientia Sinensis Latinè expoſita, ſtudio & opera P. Couplet, &c. Paris 1687. folio.

The Morals of Confucius. Lond 1691. 12mo.

L'Ambassade de la Compagne Orientale des Provinces Unies vers l'Empereur de la Chine, &c. par Mons. J. Nieuhoff. Leyd. 1665. folio.

Kercheri China illuſtrata, &c. Amſ. 1667. folio.

Theof. Sigef. Bayeri, Muſæum Sinicum, In quo Sinicæ Linguæ et Literaturæ ratio explicatur. Petropoli 1730. 2. 8vo.

Hiſtoria

Hiſtoria cultus Sinenſium, ſeu varia ſcripta de cultibus Sinarum, &c. oblata Innocentio XII. Colon. 1700. 2. tom. 12mo.

The MODERN part of a UNIV. HIST. from the earlieſt accounts of Time, &c. Lond. 1759. 8vo. vol. the 8th.

OGILBY's China, &c. Lond 1669. 1671. 2. vol. folio.

PICART's ceremonies & religious cuſtoms, &c. Lond. 1735. vol. the 4th. folio.

HARRIS's collection of voyages & travels, Lond. 1744. 2. vol. folio.

KÆMPFER's Hiſt. of Japan, Lond. 1727. folio.

A VOYAGE round the world by GEORGE ANSON, Eſq; &c. compiled by R. WALTER, A. M. Lond. 1748. 8vo.

DAMPIER's voyages, vol. 1. 1691. vol. 2. 1699. 8vo.

DE L'ESPRIT DES LOIX, Geneve, 2. tom. 8vo.

REFLECTIONS critiques ſur les hiſtoires des anciens peuples, &c. par Monſ. Fourmont, profeſſeur en langue Arabe au college royal de France, Paris 1735. 2. tom. 4to.

HISTOIRE de l'Acadamie Royale des Inſcriptions et Belles Lettres, Paris 4to. var. dat.

N. B. *We beg leave to inform the Reader that the plates prefixed to these volumes are only given as curiosities, being copied from prints in a Chinese History, that was found among the Translator's papers. In this book every page of Chinese characters was faced with one of these cuts.*

With regard to the additional pieces they will be found distributed in the following manner. At the end of

VOL III.

A COLLECTION OF CHINESE PROVERBS, &c.

VOL IV.

THE ARGUMENT OF A CHINESE PLAY.

FRAGMENTS OF CHINESE POETRY.

A CHI-

HAU KIOU CHOAAN.

A CHINESE HISTORY.

BOOK I.

CHAP. I.

IN the city of *Tah-ming* *, formerly lived a ſtudent named *Tieh-chung-u*, of great endowments of body and mind: for the beauty of his perſon, which equalled that of the fineſt woman, he was

* *Tah-ming-foo* or *Tai-ming-fou*, as it is written by *Du Halde*, is a city of the firſt order, and is ſouth of *Pe-king*, being in the ſame province with it. See Pere Du Halde's Deſcription of China, in 2 vols. folio, printed for Cave 1738, which is the tranſlation always referred to in the following notes.

N. B. *Foo* or *fou* ſignifies a city.

called *the handſome Tieh:* yet was his temper no leſs rough and impetuous than his form was elegant and pleaſing: bold and reſolute in reſenting affronts, without any regard or awe of his ſuperiors; yet ſtrictly juſt, humane, generous, and noble, never ſo happy as when employed in aſſiſting and relieving the diſtreſſed.

His father, whoſe name was *Tieh-ying*, was a Mandarine of juſtice: his mother's name was *Sheh-ſheh:* his father belonged to one of the tribunals in the palace, but becauſe of the violent temper of his ſon, confined him at his houſe in another city *, leſt he ſhould involve him in

* 'Tis the cuſtom in China for Mandarines to have their houſes in a different place from that where they hold their office. Tranſlator.

any

any trouble at court. There he lived and kept houſe, purſuing his ſtudies, and at proper intervals unbending his mind with company. When he had attained his ſixteenth year, his father and mother began to think of marrying their ſon *. They acquainted him with it; but he was no way diſpoſed to concur with their intentions: on the contrary, he urged that marriage was not like an acquaintance or friendſhip, which could not be quitted on any diſlike or diſagreement †: that whenever he ſhould incline to marry, he would take more than common care in his choice: but ſhould hardly think of it 'till he could meet with a lady poſſeſſed of every perfection of mind and perſon. Theſe arguments weighed ſo

† *See the notes at the end of the vol. p.* 231.

deeply with his parents, that they left him to himſelf.

When he had arrived at his twentieth year, one day as he was amuſing himſelf with reading an ancient hiſtory, and drinking between whiles *, he met with the ſtory of an Emperor, who ſent to one of his Mandarines, named *Pé-kan*, for his heart † to make a medical potion for his queen, who was ſick. *Pé-kan* immediately ſuffered himſelf to be opened, and his heart to be taken out in obedience to the Emperor's order. Here the young *Tieh-chung-u* ſaw how much the great were expoſed to the fatal caprice

* The Chineſe drink often between meals. Tranſ.

of

† *See note among the additions at the end of the vol.*

of Princes, and how far more deſirable was a life of obſcurity. But more particularly ſtruck with the great reſignation of *Pé-kan*, he was led to reflect on that duty and obedience he had been wanting in to his parents. So deeply was he ſtung with remorſe, that he paſſed the night without ſleep. At length he reſolved to go and throw himſelf at their feet; and to implore their pardon for that ſtubbornneſs of temper, which had kept him ſo long apart from them.

Full of theſe reſolutions he aroſe in the morning, and taking with him only one ſervant named *Siow-tan*, left his houſe and ſet out for the court. He had been now two days on the

road, and ſo impatient to ſee his father, as to neglect almoſt all repoſe and refreſhment, when he found himſelf on the approach of night far from any houſe of reception for travellers*. At length he came where at ſome diſtance was a large village, but near were only a few ſcattered cottages of very poor people: at one of theſe he alighted, and calling, an old woman came to him: who ſeeing him dreſt in his ſtudent's habit, ſaid to him, "*Siang-coon*, or young gentleman, I ſuppoſe you are come from court

* The inns in *China* are commonly mean, being generally four walls made of earth, without plaiſter or floor, except in the greateſt roads of all, where they are large and handſome: but it is neceſſary for travellers to carry their beds with them (commonly a quilt or two) or they muſt lie on a mat. See P. Du Halde, &c.

hither

hither to viſit *Wey-ſiang-coon*, or our young ſtudent of this village." He ſaid he knew no ſuch perſon. She enquired what then could bring him thither. He told her he had loſt his road, and intreated her to give him room in ſome part of her houſe to paſs the night. She ſaid he was welcome, and that ſhe was only ſorry ſhe could not entertain him as he deſerved. His ſervant *Siow-tan* brought in his bed and other travelling furniture: and the old woman ſhewed him a place for his horſe, furniſhed out a room for him with clean ſtraw, and brought him tea.

Tieh-chung-u having refreſhed himſelf a little, aſked why ſhe was ſo in-

quiſitive at his arrival, and who the young ſtudent was whom ſhe had mentioned. "You don't know perhaps, ſaid ſhe, that this village was not formerly called as, as it was at preſent, *Weytswün**, but received that name from a family that lives here, who were once great people at court, but are now reduced to the meaneſt condition. But thank heaven, there is one of the family, who altho' poor, underſtands letters: he went to court to undergo his examination †: there he met with a friend, a learned man, named *Hanyuen*,

* *Tſwün* in the Chineſe language ſignifies a village. Tranſ.

† Called by the Chineſe *Kow-ſhé*. As all civil offices in China are beſtowed according to perſonal merit, no wonder that the ſtudy of letters is in the higheſt eſteem, and that the examinations

yuen, who conceived a great fondneſs for him; and having one only daughter would give her to him in marriage: for

tions of ſtudents are conducted with the greateſt decorum, ſolemnity, and exactneſs. There are ſeveral leſſer examinations before the ſtudents are admitted to be examined for the degree of *Sieou-tſai* (anſwering to *Batchelor of arts* in our univerſities): the examination for which is made once in three years in each of the largeſt diſtricts of the province before the Mandarines, who ſeldom confer it on more than four or five out of a hundred. — The examinations for the ſecond degree, or *Kiu-gin* (anſwering to *Maſter of arts* or *Licentiate* in Europe) are alſo once in three years at the capital of the whole province, at which all the *Sieou-tſai* are obliged to attend: out of ten thouſand of whom perhaps only ſixty are admitted. This degree intitles them to lower offices: but the higheſt employments are ſure to be conferred on thoſe who can obtain the degree of *Tſin-jeé* (or Doctor) which they are examined for the year after they have obtained the former degree (but this they are not obliged to attend) at *Pe-king* before the Emperor himſelf: who ſeldom conſers this degree on more than one hundred and fifty out of five or ſix thouſand candidates. Each of theſe degrees is conferred according to their proficiency in hiſtory, politics,

for which purpoſe he cauſed him to take a pledge. 'Tis now four years ſince he was betrothed, without ever fetching home his wife, not having wherewithal to maintain her. Some time ſince ſhe happened to be ſeen by a great Mandarine, who fell in love with her, and would have her for a ſecond wife, or concubine, which the father and mother would by no means conſent to. This enraged the nobleman, who contrived many ways to get her, and at laſt carryed her off by force. *Wey-ſiang-coon* was adviſed of his loſs, and repaired to the court to make his

tics, morality, but a particular regard is had to their ſkill in compoſing in their own language, and the knowledge of their laws. Similar examinations and degrees are alſo appointed for their military people.

P. Du Halde, vol. 1. p. 376.

com-

complaint: but not knowing how to apply for relief, and unable to learn news of his wife or her relations, all whom the Mandarine had ſecured, he returned home in deſpair. Since that time, his mother, fearing he might make himſelf away, hath deſired the aſſiſtance of her neighbours to prevent ſuch a misfortune."

While ſhe was yet talking, they heard a great noiſe and diſturbance in the ſtreet: they looked out and ſaw a crowd of people, and in the midſt of them a young man clad in blue*, who wept

* The habit of thoſe who have taken the loweſt degree, or *Sieou-tſai*, is a blue gown, with a black border round it, and a pewter or ſilver bird on the top of their cap.—Thoſe who have taken the ſecond degree, or *Kiu-gin*, are diſtinguiſhed

wept and lamented. In the crowd the old woman ſaw her huſband, whom ſhe called to her, and informed of their gueſt: he blamed her for having delayed to provide a ſupper for the ſtranger, and commanded her to haſten it. Of this man *Tieh-chung-u* enquired whether the ſtudent's wife was carried off by night or by day? He told him, in the day time. He then aſked if there were none that ſaw it. He was anſwered there were ſeveral, but none that durſt open their lips: for who

guiſhed by a gown of a dark colour with a blue border: the bird in their cap is gold, or copper gilt. — The firſt degree, or that of *Tſin-ſeé*, is alſo diſtinguiſhed by a habit different from the former, but more particularly by a girdle which they always wear at their governments, but is more rich and precious according to the offices they are advanced to.
P. Du Halde ubi ſupra. Semedo's hiſt. p. 46. &c.

would

would be forward to appear againſt ſo great and powerful a Mandarine? Here the old woman interrupted, begging them to talk no more of it, for that now there was no remedy. *Tieh-chung-u* ſmiled and ſaid, "You people of the villages are ſo faint-hearted and doubtful! but perhaps you know not the truth of the ſtory, and all you have been telling me is a fiction." "By no means, ſhe replied, nettled at his affected incredulity; I know it to be true: a couſin of mine who ſells ſtraw at the court, by great chance was preſent, and ſaw both the young woman and alſo her father and mother carried into the Mandarine's houſe, which is a palace of retirement given him by the Emperor, who hath made it ſacred to every

every body but himſelf and to whom he pleaſes." "Why did not you adviſe the young man of this?" ſaid *Tieh-chung-u.* "To what purpoſe? ſaid the other: it is in vain for him to contend." He then enquired where this palace ſtood: ſhe told, him without the city: but though he ſhould find it, no one durſt look into it. Supper being ready they ended talking: after which he called his ſervant *Siow-tan* to lay his bed, being fatigued and ſleepy.

In the morning when he had breakfaſted, he ordered his ſervant to weigh out five *mace* * to pay the old woman: he then took leave of her with many thanks for her kind treatment: ſhe in

* About 3s. 4d. Engliſh money. Tranſ.

return aſked him pardon for any thing that was amiſs; but particularly intreated him not to open his lips about what ſhe had told him, as well for his own ſafety as hers.—"What is that affair to me? he replied: your kind entertainment of me is all I have to remember: fear nothing." The old woman waited on him to the great road, and there took her leave of him.

Tieh-chung-u mounted his horſe, and was got two or three *lee* * on his way, when he perceived at ſome diſtance before him *Wey-ſiang-coon* ſtamping and

* A *lee* is as far as a voice can be heard: ten of them make a league. Tranſ.
N. B. The French miſſionaries write it *ly*, or *li*.

raving

raving by himſelf, calling out to heaven and complaining of his fate. *Tieh-chung-u* no ſooner diſcovered who he was, but he made all haſte to come up to him: when diſmounting† from his horſe, he ran to him and clapped him on the ſhoulder: "Brother, ſaid he, yield not up to deſpair: your cauſe of grief may be removed: I'll uſe my endeavours, and doubt not but to get your fair miſtreſs reſtored to you." Surpriſed at being accoſted in this manner, the ſtudent lifted up his eyes and looked ſtedfaſtly at him; when ſeeing him to be a perſon of good and genteel aſpect, but utterly unknown to him, he was the

† 'Tis the cuſtom in China to diſmount, when they ſalute equals or betters. Tranſ.

more

more aſtoniſhed: nevertheleſs he ſaid, "Sir, you ſeem to be a man of rank and conſideration: I am a poor and mean perſon. Till this moment I never had the honour to ſee you. I am plunged in the deepeſt ſorrow and affliction: but I cannot account for your knowledge of it. The words you ſpoke juſt now have ſo rejoiced me, that I think they could only come from Heaven. But, alas! 'tis all in vain! my misfortune is ſo great that it is not poſſible for you, tho' you were an angel*, to afford me relief." *Tieh-chung-u* laughed, and ſaid, "This is no more than the

* The Chineſe believe there are a kind of tutelar ſpirits, or *good Genii*: in the cities there are temples to them, in which the Mandarines offer ſacrifice: as alſo to the ſpirits of the rivers, mountains, four parts of the world, &c.
P. Semedo's hiſt. part. 1. chap. 18. p. 86.

ſting of a bee: if I can't untye this knot, let the world laugh at me. In former times there were heroes who could perform great atchievements: and why not now?" *Wey-ſiang-coon* thought there was ſomething in this more than ordinary: "Sir, ſaid he, I perceive you are a perſon of uncommon merit: I aſk your pardon: pray, how am I to call you?" "That, replied *Tieh-chung-u*, it is not neceſſary for you to know at preſent: but I muſt beg to be informed of *your* own original name *, and where you would betake yourſelf, for I have ſomething to ſay to you farther." "My name, ſaid he, is *Wey-phey*, and I ſhould go find out ſome way to end my life, but for

* The other was his complimental name, beſtowed on account of his profeſſion. Tranſ.

my

my mother, who is a widow, and depends on me alone for her ſupport. For her ſake I endure my misfortunes, and have ſought all means of relief: none offers now but to write a petition and carry it to court, there to preſent myſelf with it to ſome Mandarine: if he refuſes to accept it I will go to another; and ſo on 'till I find one that will: if none will do me juſtice, I can then but dye: I ſhall dye in the face of the world, and not meanly in ſecret." And taking out his petition, he gave it to *Tieh-chung-u*; who read it, and found the wife's father to be a Doctor of law*,

* The ſecond degree, called *Kiu-gin*, perhaps anſwers better to the degree of *Maſter of arts* or *Licentiate* in the European univerſities: however, as it is rather a civil diſtinction, *Doctor of law* ſeems to convey a more adequate idea. See note above.

See P. Du Halde, vol. 1. p. 377.

of the ſecond degree. The Mandarine alſo, who had committed the violence, was not unknown to him. "Very well, ſaid he, this petition is right, and muſt be preſented to the Emperor; he has power: to apply to any other audience beſide will be to no purpoſe: nor would it avail to carry it to the Emperor yourſelf. Intruſt it to my care, perhaps I may have an opportunity to ſerve you." *Wey-phey* bowed down and embraced his feet. "Sir, ſaid he, the joy your compaſſion excites in my heart is like the ſpringing forth of tender leaves from the withered branches of a tree. If you do me this favour in procuring my petition to be ſeen, 'tis not fitting I ſtay here: let me rather follow your horſe's feet and wait on you to court."

"Should

"Should you go with me, anſwered *Tïeh-chung-u*, it might alarm the world: it is much better for you to return to your village: within ten days expect to hear from me." "Sir and brother, ſaid *Wey-phey*, this favour you do me is as great as the heaven and the earth." He then ſhed ſome tears, and made him a profound reverence. *Tïeh-chung-u* exhorting him to be comforted, took the petition and put it in his ſleeve; then bidding him adieu, mounted his horſe and put forward. *Wey-phey* ſtood amazed and motionleſs, with his eyes fixed on *Tïeh-chung-u* 'till he was out of ſight, not knowing whether what had happened was real or a dream.

CHAP. II.

THE village of *Wey-tſwün* was diſtant fifty *lee* * from the court, where *Tieh-chung-u* arrived in two hours: he haſtened to his father's houſe: he found every thing ſtill and quiet before the doors; not a perſon to be ſeen. He alighted off his horſe, and went into the hall of audience; but neither was one of the clerks, or any one elſe, to be met with there: he would have proceeded farther, but he found the doors faſt ſhut. He knocked and called; the ſervants within knew his voice: they unlocked the door, and meeting their young maſter cryed out! "Bad news! things go very ill!" He aſked them, why? "Our maſter, replied they, is caſt

* Viz. five leagues.

into

into priſon by the Emperor's order: you are now arrived in good time: pray go immediately to our lady your mother's apartment, and adviſe with her." *Tieh-chung-u* was ſtruck ſpeechleſs with ſurprize and grief, and ſuffered himſelf to be led to the door of her apartment. His mother, who was called *She-fu-jen*, or *my Lady Sheh*, perceiving him, went and caught hold of his ſleeve, crying, "My ſon, you are arrived in good time. Your father has diſcharged the part of a good man, with the moſt unwearied perſeverance: eager to redreſs grievances, he would be preſenting petitions, from morning to night*: there has hap-

* The Chineſe idiom is, "your father to-day "would be a good man, to-morrow would be "a good man; he would be preſenting peti-"tions," &c.

pened an affair of great conſequence: I know not whether he is dead or alive: he is in priſon." *Tieh-chung-u* fell into a violent tranſport of grief: but obſerving, how deeply his mother was affected, he fell upon his knees before her and ſaid: "Mother, be not caſt down, you muſt not give yourſelf up to affliction: though the affair be as great as the heavens are high, we muſt not yield to deſpair: we muſt conſult together: you muſt tell me plainly all that has happened." She bade him riſe and take a chair, then told him as follows: "Some days ago, as your father was returning from the Emperor's palace, he was ſtopped in his way home by an old man and his wife, who had their hair looſe and diſordered, their faces bruiſed and bloody, and

their cloaths rent: they threw themſelves before his horſe's feet, crying out for juſtice. Your father aſked them who they were, and by whom they were injured. I am a Doctor of law, ſaid the old man, of the ſecond degree, my name is *Han-yuen:* I have a daughter, whom I have long promiſed in marriage: but a great Mandarine, named *Tah-quay*, hearing of her, and that ſhe was ſomething handſome, ordered people to come, and propoſe terms of marriage, for her to be a ſecond wife, or concubine * to him: I anſwered, that it

* The Chineſe laws allow but one, who can properly be called a wife. Yet they may have ſeveral ſecond wives or concubines, whoſe ſituation is not at all diſreputable: but they are greatly dependent on the firſt, who alone is miſtreſs of the houſe. Their children are deemed to belong to the true wife, and inherit equally with her own. P. Du Halde, vol. 1. p. 304.

it was impoſſible for me to conſent, for I had already engaged her to another: if he has a mind to take my life, I am content; but I can never yield to give him my daughter. *Tah-quay* was much enraged: "What! ſaid he, have I made ſo reaſonable a propoſal, and am to ſee it rejected! I'll try whether force can be more ſucceſsful." Accordingly he ſent people to carry her off; which endeavouring to prevent, they abuſed both of us, in the manner you ſee. Your father was much affected with his tale, and paſſionately moved to procure them redreſs: hurrying home therefore, he inſtantly drew up a petition to preſent to the Emperor. But alas, proceeded the Lady *Sheh*, your father, notwithſtanding his great judgement, was at that time

time overſeen, not to ſecure the two old people for witneſſes: for the Emperor, when he had read his petition, demanded what evidence he had to ſupport it. Upon which he went to ſeek them, but in vain: for *Tah-quay* had immediate advice of the affair, and inſtantly ſecreted them. The awe of his power drew almoſt all the Mandarines of the court over to his party. And he in his turn delivered in a petition, wherein he charged your father, with abuſing the Emperor's confidence, and poſſeſſing him with falſehoods againſt his faithful ſervants. Upon this your father's office was taken away, and he was ſent to priſon. And though ſome of the Mandarines expreſſed an inclination to aſſiſt him, it was to no purpoſe, as he had no witneſſes to

produce

produce in his favour: and if he can procure none, he muſt ſuffer death."

When ſhe had finiſhed her relation, the countenance of *Tieh-chung-u* cleared up: "And is *Han-yuen*, ſaid he, the occaſion of all this? this is an affair of trifling conſequence; *Han-yuen* and his daughter every body knows, and the ſeizing them in their houſe is known to many. Be no longer dejected, Madam, but take comfort; they cannot be loſt. Robbers and thieves, though they be fled into other provinces, are to be found*, and why

* It is very difficult for robbers to eſcape in China: for upon all the great roads at every half league are centries ſtationed, and the exact notice that the Mandarines have of every thing that paſſes in their reſpective wards and diſtricts, makes it very rare that they can lie concealed. One of the Miſſionaries has ſaid, that a criminal cannot

why not thoſe that are about the court: fear not then but we ſhall find theſe people: nay I myſelf know where they are concealed." "How! ſaid *Sheh-fu-jen*, is it poſſible? do you ſpeak certainly true?" "Can a ſon, ſaid *Tieh-chung-u* ſpeak untruths before his mother? that can never be." The Lady *Sheh* at this was greatly rejoiced, and ſaid, "If this news is true, reſt a little and refreſh yourſelf: then haſten to ſee your father in priſon, and take away his ſorrow." Upon this ſhe ordered a table to be ſpread for him to eat; which having done, and changed his cloaths, ſhe called for a ſervant to attend him. "Madam, ſaid *Tieh-chung u*, there is

cannot find a hiding place in all that vaſt empire. See P. Semedo, p. 2. P. Du Halde, vol. 1. p. 266. & paſſim.

no occaſion for ſuch haſte; I will firſt draw up a petition for my father to ſhew the Emperor." When he had finiſhed it, he aſked his mother for his father's *chop* or ſeal: and taking that, together with the petition of *Wey-phey*, he put them both in his ſleeve, and bade the ſervant ſhew him the way to his father.

The Mandarine, that was governor of the priſon, knew *Tieh-chung-u*, and received him with great courteſy: "Sir, ſaid he, the Mandarine your father is within; pray be pleaſed to go to him; pardon me that I don't wait on you: you have doubtleſs ſomething to impart to him in private." *Tieh-chung-u* returned his civilities in a proper

per manner, and went in. He found his father ſitting, without irons, in great compoſure. He immediately ran and bowed down four times at his feet; aſking pardon for not coming ſooner to aſſiſt him in his troubles: that he deſerved not the name of a ſon, for being abſent when he might have performed him ſervices, or at leaſt have known his commands. *Tieh-u-ſheh** raiſed himſelf from his chair: "I am, ſaid he, in the place where my duty requires me to be: why are you not at home minding your ſtudies and doing *your* duty." "Sir, ſaid *Tieh-chung-u*, if if it is your duty to be here, it is mine alſo to be here to wait upon you."

* The name he received from his office. Tranſ.

His

His father pauſed: at length he anſwered, "You are in the right: you do your duty: but we live in times, when the Mandarines of the court are corrupted, and duty has no longer any regard paid to it: from a juſt ſenſe of mine, I preſented my petition, putting to the hazard whether it would be heard or not: and now, whether I ſhall live or die, is in the hand of the Emperor: your coming here will avail me nothing." "Sir, replied *Tieh-chung-u*, I am made acquainted with the cauſe of your confinement: but why do you ſit down quietly under it: why do not you continue to ſeek out the old man and his wife; and without truſting to others, petition for leave to do it in your own perſon." "That, ſaid

Tieh-

Tieh-u-ſheh, it would not be difficult to obtain: but I fear, if I ſhould apply for ſuch licence, and be ſtill unſucceſsful, it will only aggravate my crime, and increaſe my diſgrace." "I have notice of theſe three people, ſaid the ſon, but without an expreſs order from the Emperor, they cannot be apprehended." "His order was iſſued out at the firſt, replied the father, but they could not be found: my friends inquired, but could learn no news of them. And that you, who are but juſt arrived, ſhould know any thing of them, is very unlikely. 'Tis all a jeſt! you are but a boy, and having heard ſomething of it, from people's diſcourſe, only love to hear yourſelf talk. Go! you are a ſimpleton."

ton." "Sir, anſwered *Tieh-chung-u*, this is a matter which regards your life: is it poſſible for a ſon to jeſt upon ſuch an occaſion?" Then looking round to ſee, that nobody was within hearing, he related all that had happened on his journey, both the diſcourſe he had had with the old woman, and with *Wey-phey*, whoſe petition he ſhewed him. At this *Tieh-u-ſhèh* became joyful, and ſaid, "If it be ſo, the Emperor will ſee that I am blameleſs: there will then be no danger of my ſuffering death. But is it not to be feared, that this *Tàh-quay* has poiſoned, or otherwiſe made away with theſe people?" *Tieh-chung-u* anſwered, "The palace where he reſides, is the Emperor's gift, which no one can enter: your adverſary is a wicked man, and of very

mean underſtanding; wholly addicted to pleaſure, and immerſed in luxury, he thinks of nothing farther: imagining himſelf ſecure, he neither ſuſpects any danger, nor has contrivance enough to prevent it: be not therefore, Sir, caſt down or ſorrowful." "Son, ſaid the Mandarine *Tieh*, you ſay well: go home now, and fetch ſome paper and my ſeal, that I may draw up a petition to the Emperor." "That is already done, ſaid his ſon, I have here brought it with me: if you like it, let it go: if not, pleaſe to draw it up afreſh with greater elegance and accuracy." He read it, and pronounced it was very well, and required no alteration: then putting his ſeal to it, he folded it up, and gave it to the governor of the priſon, deſiring it

might be delivered to a Mandarine of the Emperor's audience chamber, called *Tong-ching-ſu*, whoſe buſineſs it is to receive petitions.

CHAP. III. *

THE Mandarine *Tieh-u-ſheh*, was not two days longer in priſon, before the Emperor ſent him a private anſwer to his petition. When every body was retired, he opened it, and found an order to go, and apprehend the perſons in queſtion: at this he greatly rejoiced, and making an offering of fire, prayed for the Emperor †.

* This is *CHAP. II.* in the Tranſlator's manuſcript.

† The Editor could meet with no account of this cuſtom; which yet ſhould ſeem to be the uſual one on theſe occaſions.

Then

Then he took the letter, and folded it up again: and propoſed to his ſon, to ſet out both of them upon the ſearch. "Pardon me, Sir, ſaid *Tieh-chung-u*, that muſt not be. It will excite ſuſpicion: ſomebody will acquaint *Tah-quay* of your being abroad, and we ſhall be diſappointed. Let me rather go privately, and when I have broke open the gates, and found the three perſons, do you be ready, mount your horſe, and bring with you the Emperor's order, openly proclaiming it to be a power to apprehend them." To this his father aſſented.

By this time the Mandarine of the priſon came, and inquired what news? for he ſaw, that they had been making an offering of fire. *Tieh-u-ſheh* injoin-

ing him ſecrecy, informed him of the private order he had received. He then ſaid to his ſon, "Now go, but be very careful." The youth accordingly withdrew, and went to tell his mother all that had happened. He then aſked her for his brazen mace, weighing twenty *catty* *: which although ſo heavy, he had been able to manage at eleven or twelve years old, but his parents had taken it from him, leſt he ſhould do miſchief with it. His mother was ſuprized at his demand, and

* The *catty* or *catte* is the Chineſe pound, and contains ſixteen *tael:* as the *tael* contains ten *mace*:—ſixteen *catte* make twenty pounds Portugueze weight, ſixteen ounces to the pound. Twenty *catty* are therefore equivalent to twenty five European pounds.

See P. Semedo's hiſt. part 1. chap. 2. p. 52.

N. B. *Maces* are ſtill in uſe among the guards that attend a Vice-roy, &c. when he goes in proceſſion. P. Du Halde, vol. 1. p. 253.

ſaid,

ſaid, "Your father ordered me to lay it up, and never give it you: why do you aſk for it? "I am going, replied *Tieh-chung-u*, to the den of a tiger: if I have not that with me, how ſhall I defend myſelf?" When he had received it, he aſked for wine, and drank till he made his heart glad: after which, he put on his ſoldier's habit, and his other dreſs over it; then ordered a white horſe to be got ready, which he mounted, commanding twenty ſervants of the houſe to come after him at a diſtance, but *Siow-tan* to follow him near.

This done, he rode ſoftly on, 'till he was got without the gate of the city: then he ſet out full ſpeed, till he came to a ſplendid palace. Here he ſtopped

and alighted. Walking about a little, he came to a court, with three gates, very ſtrong and lofty, and curiouſly wrought: over the middlemoſt of theſe, were inſcribed the three characters, *Yang-hien tang*, or the name of the palace. Theſe gates he perceived to be too ſtrong, and too cloſely ſhut, for him poſſibly to open them: but he imagined there muſt be another entrance beſides this to ſo magnificent a building: and looking round, in an alley he diſcovered a little gate painted red; over which was this inſcription:

BY THE EMPEROR'S ORDER, NO ONE CAN SO MUCH AS LOOK IN HERE, UNDER PAIN OF SEVERE PUNISHMENT.

Tieh-chung-u finding a crack in the door, peeped through, and ſaw a great many ſervants waiting within, and

whiſ-

whiſpering to one another. He then withdrew as ſoftly as he could to his ſervant: and taking off his upper coat, which covered his ſoldier's dreſs, and graſping at the ſame time his arms, mounted his horſe; appearing with all the glory of an hero, or rather an angel *, in the beauty and gracefulneſs of his perſon, and brightneſs of his arms.

"Go now, ſaid he to *Siow-tan*, and acquaint the ſervants that are behind to come up: afterwards you ſhall go to the great Mandarine your maſter in the priſon, and deſire

* *i. e. Genius* or *ſpirit*. See not. p. 17. Altho' the Chineſe muſt differ conſiderably from us in their notion of ſpirits, the Tranſlator hath every where uſed the word *angel*: and as it is only employed in figurative alluſion, the Editor hath ventured to retain it.

him

him to come preſently." Then riding up to the red gate, and there diſmounting, he knocked, and called out, ſaying, "I come here by the Emperor's order, and muſt ſpeak with the Mandarine *Tah-quay*; acquaint him with it immediately." The ſervants anſwered roughly, "Our maſter is not here, he is at his palace in the city." "'Tis falſe, ſaid he, he is here in the houſe: ye ſlaves, do ye mean to oppoſe the commands of the Emperor?" They ſtood ſilent. "Open the door, proceeded he, without delay." One of the ſervants anſwered, "As our maſter is not here, who dares open the door? And if it were open, who dares enter, in defiance of the Emperor's order to the contrary?" *Tieh-chung-u* in a rage anſwered,

ſwered, "I have the Emperor's order: if you don't open the door, I ſhall open it myſelf." Then lifting up his foot againſt the gate, and ſtriking the lock with his brazen mace, at one blow he burſt it open; this done, he entered, notwithſtanding all the reſiſtance of the Mandarine's people. Upon this, ſome of them ran to acquaint their maſter, who was employed in examining and puniſhing the old people, each of them apart, for refuſing him their daughter: remonſtrating, that it was in his power to make them amends; and that as they were poor, it was fooliſh obſtinacy not to comply with his deſires. Poor as they were, they replied, they could not conſent to things ſo unreaſonable. "I am a Doctor of the law, ſaid the

old

old man, though of the ſecond degree, and of no mean extraction; and had rather live in indigence, than act ſo unworthily: your riches will have no effect upon me." *Tah-quay* grew outrageous at this, and commanded him to be ſtripped naked, and bound, in order to be whipped. At this inſtant four or five of his people came running in, who cried out, "Bad news! a very bad affair has happened!" He inquired what. They told him, a very bold young man had forced open the door, under pretence of the Emperor's order.

By this time, *Tieh-chung-u* was advanced as far as the great hall: at which *Tah-quay* was greatly ſurprized, and was going to hide himſelf: but the other came too ſuddenly upon him.

"*Ching-*

"*Ching-leao*, your ſervant Sir, ſaid the youth as he came forward: I am come here by the Emperor's order, to ſpeak with you: why are you denied to me?" "If you have ſuch an order, ſaid the other, why did not you adviſe me of it before-hand, inſtead of forcing your way in, with ſo much noiſe, impertinence, and inſult?" *Tieh-chung-u* anſwered, that his order was private, and admitted of no previous notice. Then advancing, with one hand he ſeized him, and with the other his ſword: aſking him at the ſame time, if the Emperor did not give this, for a houſe of retirement and pleaſure, and not for a place to adminiſter public juſtice: and if ſo, why was that perſon ſtripped naked,

and

and bound? "That man, ſaid he, is my ſervant, and neither public juſtice, nor the Emperor, are concerned in what I do to him." "I am not his ſervant, cry'd the old man, I am a Doctor of law, and independent of him." "If you are a Doctor, ſaid *Tieh-chung-u*, how came you to be chaſtiſed here in this manner? what is your name?" He replied, "*Han-yuen.*" "If your name is *Han-yuen*, when the Emperor's order came out for your appearance, why did you conceal yourſelf?" Then looking back, he gave a ſignal to *Siow-tan* to call in his ſervants. "Here, ſaid he to them, take that old man into cuſtody, he is a perſon under cognizance of the Emperor's tribunal." *Tieh-chung-u* then

then renewed his queſtion, why he came there? "I was forced here, anſwered he, on account of my daughter: and had no more power to reſiſt, than a kid has to withſtand a tiger.* If you had not come as you did, I know not whether I ſhould have been alive by this time." He then aſked him, "Is your daughter here, or your wife?" he anſwered, "My wife is in an adjoining room; my daughter alſo is within: ſhe every day perſiſts in her refuſal of *Tah-quay*, and would rather die

* The *tiger* is almoſt the only beaſt of prey known in China: but this beaſt is exceedingly fierce and dreadful, often committing terrible ravages. See L'Embaſſade, &c. par Nieuhoff, part 2d. p. 97. Kircheri Chin. p, 52.

This animal ſeems to furniſh out the imagery of the Chineſe, as conſtantly as the lion does that of Homer.

by

by her own hands than ſubmit: ſo that I know not, whether ſhe be dead or alive." *Tieh-chung-u* at this was deeply affected, and ſent his people inſtantly to ſecure the mother and daughter. This alarmed *Tah-quay*, who began to bluſter: "How dare you, ſaid he, violate this place, by breaking open the doors, and laying hands on the owner. If I have done amiſs, you ought to produce the Emperor's order: without it, you are guilty of an unpardonable outrage." This ſaid, he endeavoured, but in vain, to force away his hand. He then called out to his people, to come and aſſiſt him: but *Tieh-chung-u* bade them it do at their peril: "Who will dare to offer violence to me, who act under the Emperor's authority? who

who will lay hands on me ?" So ſaying, he took their maſter by the girdle, and ſwung him round, beating down the people, that came to his aſſiſtance: until he cried out, "Forbear, forbear; diſpute with him no longer."

CHAP. IV.

IT happened, that at this juncture arrived ſeveral great Mandarines of *Tah-quay's* acquaintance, and ſeeing him in this ſituation, trembling like a mouſe in the paws of a cat, they ſaid to *Tieh-chung-u*, "This Mandarine is of great rank, and if he has offended, you muſt not treat him ſo as to violate his dignity and honour: but let others, or ſome of us, know the cauſe of this dif-

ference, that matters may be compoſed between you." "This man, replied the youth, has deceived the Emperor with falſe teſtimony, and is guilty of the greateſt crimes: what dignity then, what honour is to be regarded?" "If it be ſo, replied the Mandarines, the Emperor ought to be informed of it; that he may puniſh them, as he ſhall think proper: but it becomes not you to treat him thus." "You ſay well; ſaid *Tieh-chung-u*, but being all alone, when I entered the houſe, if I had not ſecured him, I ſhould have met with ill treatment." "You are very brave and valiant, ſaid the Mandarines; pray did you come hither to-day, in order to revenge any former quarrel; or to aſſiſt theſe old people?"

people?" "For neither of theſe reaſons, anſwered he, but by a private order of the Emperor, to apprehend them as perſons concealed in this houſe." "Why does not that order appear? ſaid they, read it to us." He replied, "You ſhall ſee it preſently."

Tah-quay perceiving ſo many of his acquaintance near him, began to reſume courage; "Do not regard him, he cried out; there is no truth in what he ſays: he is no officer under the Emperor: he is no way impowered to execute his orders: he is no Mandarine of juſtice. He is only come with theſe pretences, to carry off *Han-yuen* his friend in a lawleſs manner, to-

gether with his wife, and daughter." "If you have not the Emperor's order, ſaid the others turning to *Tieh-chung-u*, your coming hither to affront this great Mandarine, and thus to violate his honour and dignity, is a crime of the deepeſt dye. Feats of this kind might have been more ſafely performed in ſome diſtant village: there you might have appeared a valiant fellow. But here, ſo nigh the city, and limits of the court, to affront a Nobleman, and thus to diſgrace his family and rank, is an unpardonable offence: altho' you had wings, you could not eſcape. But we muſt ſend to the city, for the Mandarines of juſtice." "That is right, ſaid *Tieh-chung-u*, let them be called." They were accordingly ſent for.

Preſently arrived the *Che-foo*, and ſoon after him, the *Che-hien**. The Mandarines rel ted to them, what had happened. "We know not, ſaid thoſe Magiſtrates, on which ſide lies the truth: if there is the Emperor's order, it muſt be read." Then the *Che-hien* commanded a place for a tribunal to to be prepared, and when it was ready, the order to be produced. Before anſwer could be made, notice was given that *Tieh u-ſheh* was arrived. *Tah-quay* and all the company were amazed:

* In all great cities there is a ſuperior Mandarine or Governor, ſtiled *Che-foo*, who is of the fourth order of Mandarines. There are beſides, one or more inferior Magiſtrates, with the title of *Che-hien*: whoſe juriſdiction is notwithſtanding often of great extent: theſe are Mandarines of the ſeventh order.
See P. Du Halde, vol. 1. pag. 2. pag. 251, &c.

"This man, ſaid they, is under cloſe confinement: how came he here?" Here *Tieh-u-ſheh* entered, holding before him the Emperor's order rolled in yellow*. His ſon cried out, "Shew reſpect to the Emperor's order." On this, they all knelt down. *Tieh-u-ſheh* ſeeing ſo many Mandarines preſent, ſaid, "This order I am commiſſioned to read; but my eyes being weak, Sir, ſaid he, addreſſing himſelf to the *Che-foo*, be pleaſed to read it." The *Che-foo* took the order, and read as follows.

"This order requires *Tieh-u-ſheh* to "go to the houſe of *Tah-quay*, and to

* Yellow is the imperial colour; never worn but by the Emperor, or employed but when he is immediately concerned. P. Du Halde, &c.

"take

" take into cuſtody, *Han-yuen*, his wife,
" and his daughter: which three per-
" ſons, whereſoever concealed, *Tieh-u-*
" *ſheh* is hereby impowered to make
" ſearch after, and to ſecure."

" This order ſhall continue in force
" for three days."

When he had done, *Tieh-u-ſheh*, and all the company, made their profound reverence, and roſe up. The great Mandarines of *Tah-quay's* acquaintance departed in ſilence: leaving only the two Mandarines of the city with them.

" Theſe three perſons, ſaid *Tieh u-ſheh* to the *Che-hien*, are the Emperor's priſoners: to your cuſtody I commit them, while I go to acquaint his Ma-

jeſty of it, and know his farther plea-ſure." *Han-yuen* paid the moſt profound reſpect to *Tieh-u-ſheh*, and acknowledged that himſelf, his wife, and daughter, owed their lives to his great piety and juſtice: but he told them, they muſt thank the Emperor alone, for their preſervation and ſafety; then turning to the *Che-foo*, he ſaid, "I have committed theſe perſons to the care of the *Che-hien*, in order to carry them to a ſuperior tribunal: but as *Tah-quay* is a great Mandarine, and of grave and reſpectable character, you, Sir, are deſired to attend him alone to the ſame audience." Then *Tieh-u-ſheh*, attended by his ſon, returned back to priſon, to await the Emperor's further order.

He

He then drew up a petition, to acquaint his Majeſty of their whole proceedings: which he graciouſly received, and returned for anſwer, "You have done well, and have conducted your ſelf through this whole buſineſs like a true Mandarine of juſtice: when the affair is ended you ſhall be promoted to a higher dignity." Orders were then iſſued out to releaſe him from priſon.

Tah quay in the mean time was not idle: he offered preſents to the Mandarines of the tribunal: but none of them durſt accept any. The depoſitions of the injured parties lay too ſtrongly againſt him; and proved beyond all doubt, the forcible ſeizure they had undergone, and all the other ill

ill uſage they had received. The ſupreme Mandarine of the audience, ſeeing no other way to bring off his friend, pronounced judgment as follows.

" *Tah-quay* is advanced in years, and " is without iſſue: this induced him " to carry away the young woman *: " but though he brought her home to " his houſe, it does not appear that he " ever offered her any diſhonour. He " is deſcended from an illuſtrious fa- " mily: ſeveral of his anceſtors have " ſerved the Emperor in the capacity " of Generals, and have made exten- " ſive conqueſts: he himſelf hath alſo " had his ſhare, and given ſignal

* The Chineſe look upon it of ſuch ſacred importance to leave poſterity, that almoſt any means are eſteemed allowable, which conduce to that end. See P. Du Halde, vol. 1. p. 303, 304.

" proofs

" proofs of his ability and courage.
" All this conſidered, as the carrying
" off this young woman was from
" the motives above recited, and was
" not followed by any violence, he is
" neither guilty of a great offence, nor
" deſerving of very ſevere puniſhment:
" but this muſt be left to the deter-
" mination of his Majeſty."

The Emperor iſſued out this anſwer to the proceedings of the audience.

" *Tah-quay* * is of an illuſtrious fami-
" ly; and of a reſpectable rank: but
" both theſe he hath forfeited: he hath
" made a tyrannical uſe of his power

* Here in the original are recited all his titles, *Tah quay gkeou ſhau lee:* of which the two firſt ſignify his name; the others his rank, anſwering to *Duke* with us. Tranſ.

" in

" in forcing away theſe people: the
" daughter was already engaged to
" another; his attempt was therefore
" the higheſt injuſtice: when *Tieh-*
" *u-ſheh* delivered in his petition; to
" ſecrete them in his houſe was a con-
" tempt of our authority: and to lodge
" a falſe accuſation againſt that Man-
" darine, a great abuſe of our confi-
" dence. To do juſtice therefore, 'tis
" neceſſary to take away his office: let
" him alſo be confined to his houſe for
" three years, paying to *Han-yuen* one
" year's income of his place: and for
" the ſake of his anceſtors, let him
" be excuſed any farther puniſhment.
" The young woman, let *Wey-phey*
" marry. Let *Han-yuen* be advan-
" ced to a higher degree. Let *Tieh-*
" *u-ſheh* be promoted to the office of

" *Tu-*

" *Tu-cha-yuen*, or Superior of the Vice-
" roys. And laſtly, for the Mandarine
" of the audience, who was judge in
" this cauſe, let him be amerced three
" months of his ſalary."

The determination of the Emperor being made public, every body admired *Tieh-chung-u*, for his wiſdom and courage. His fame ſpread abroad, and he was the general topic of converſation. Mandarines from all parts came to make him viſits of congratulation*; from morning to night,

* The paying of viſits is a great article of Chineſe politeneſs: theſe are made upon every occaſion, and are conducted with the moſt ceremonious formality, in which every thing is regulated by a public memorial; even to the number of bows, the expreſſions of compliment, titles, genuflexions, and ſeveral turns to the right hand and left, &c.

See Du Halde, vol. 1. p. 226.

ſome

ſome or other came to pay him their compliments.

Too much honour and reſpect conferred on a youth, ſaid the Mandarine penſively to himſelf, may produce fatal conſequences: it may expoſe him to envy: it may be productive of pride: it may be miſrepreſented to his prejudice: it may be followed by neglect. "Son, ſaid he, one day calling him to him, the bow will break that is too violently bent: no man ſhould exceed what is fit and becoming. *Tah-quay* is now a priſoner, but he will one day be at liberty; when you apprehended the people at his houſe, you diſgraced him too much for him ever to forget: he perhaps will hereafter ſtudy to requite it,

it, and will pay back the injury, he thinks you have done him. I have now, proceeded he, a great office conferred on me by the Emperor, which I am obliged to attend: whatever be my ſucceſs, I cannot abandon it: here I muſt remain: but you are at liberty to go where you pleaſe. You have now gained to yourſelf a great deal of honour; you are admired as a youth of uncommon courage and prudence; nothing at preſent can add to your reputation; it may be forfeited or tarniſhed."

"Sir, ſaid *Tieh-chung-u*, I have been ſo happy, as to entertain the ſame ſentiments myſelf: far am I from deſiring ſo large a ſhare of the public attention:

attention: I had much rather go out of the way of it, did not the duty I owe you, require me to ſtay, leſt you ſhould have occaſion for my ſervice."

"As to that, replied his father, 'tis no matter; I will excuſe you: before I was but a ſmall Mandarine; now I am raiſed to a ſuperior rank, and fixed above the malice of my enemies: retire therefore from the court, and apply yourſelf to your ſtudies: nay rather go travel, than continue here. I leave you now to your own direction; but keep a ſtrict guard over your paſſions: learn to curb your reſentment, and to ſuppreſs that extravagance of warmth, to which your temper is addicted."

Tieh-chung-u bowed in token of obedience,

dience, and went in to take leave of his mother. She was concerned to part with him ſo ſuddenly, and intreated him to ſtay a few days longer. He ſubmitted: but before three days were expired, ſo many people came to viſit him that he was quite wearied out. He bad adieu therefore to his father and mother, and ſet out, attended only by *Siow-tan.*

He arrived at the city where he had uſually lived: but the news of his behaviour had got there before him: the people were alarmed, and the ſtreets crowded as he paſſed along. The Mandarines had all notice of his arrival, and viſited him in their turns, to congratulate him on his ſucceſs, and the advancement of his father.

"Have I left the court, ſaid *Tieh-chung-u*, becauſe of the fatiguing frequency of viſitants, and am come hither purpoſely to avoid them? better were it to have ſtaid with my father: there I ſhould have had the advantage of being with him, and of acquiring valuable friends. Here is the ſame interruption, without the enjoyment of their company. I will, agreeable to my father's permiſſion, go viſit the four parts of the world*. When this month is expired, I will reſign the houſe, and all that belongs to it, to the care of my ſteward, and then I will depart.

When

* This, in the mouth of a Chineſe, means little more than the Chineſe empire. P. Du Halde tells a pleaſant ſtory on this ſubject. One day ſome of their literati, deſiring P. Chavagnac to ſhew them a map of the world, they ſought a long

When that time was elapſed, he ordered his travelling furniture to be packed up, and accompanied with only one ſervant, began his travels.

CHAP. V. *

Tieh-chung-u was already upon the road, and had gone forward for ſome time, before he could reſolve on

a long while for China; at length took one of the two hemiſpheres for it, containing *Europe*, *Africa* and *Aſia*: ſuppoſing *America* too large for the reſt of the world. The father let them alone in this error, till one of them deſiring an explanation of the letters and names in the map: "*You ſee* EUROPE, ſaid he, AFRICA *and* ASIA; *in* ASIA *here is* PERSIA, *the* INDIES *and* TARTARY." "*Where then is* CHINA, cryed they? He replied, "*It is this little corner of the earth, and theſe are the bounds of it.*" Upon this they looked aſtoniſhed at one another, ſaying in Chineſe, *Syaute-kin, it is very ſmall.* Vol. 1. p. 280.

Perhaps after all, the expreſſion in the text, means only the four points of the compaſs.

* *CHAP. III.* in the Tranſlator's manuſcript.

the courſe of his journey: at laſt he determined in favour of *Shan-tong**, a province no leſs noted for the beauty and fertility of its lands, than for the courteſy and integrity of its inhabitants. He called therefore to *Siow-tan*, and bade him hire the firſt aſs he could meet with on the road†, and follow him to *Shan-tong*: whither we ſhall at preſent leave him, purſuing his journey.

In the city of *Tſée-nan*, the capital of that province, lived at that time a great

* *Shan-tong* is one of the moſt fertile provinces of the empire: it contains ſix cities of the *firſt rank*, which have under them, one hundred and fourteen of the *ſecond and third order*. The capital *Tſée-nan-foo* is a very great and populous city. P. Du Halde, vol. 1. p. 104, &c.

† It ſhould ſeem that in ſhort journeys, their ſervants follow them on foot; which, as they carry only a quilt or two for their maſter to lie on, they can eaſily perform.

Man-

Mandarine, aged about ſixty, who belonged to the *Ping-pû*, or tribunal of arms *; his name was *Shuey-kew-yeh*: he had loſt his wife, and had no other children, but only one daughter, who was ſo exquiſitely beautiful, that it would exceed the power of the moſt maſterly pencil, to expreſs the exact-

* In the Tranſlator's manuſcript he is called *Ping-pû*, or *Lord Lieutenant* of the province of *Shan-tong*: but, beſide that *Ping-pû* has no ſuch meaning, (ſee P. Du Halde, vol. 1. p. 249.) this is both contradicted by what follows in the courſe of this hiſtory, and is contrary to that refined maxim of Chineſe policy, which preſcribes it as an invariable law, that no Mandarine be preferred to any office, either in the city he belongs to, or in the province where his family dwells; or within fifty leagues of the province he came from. An admirable expedient to prevent partiality, and procure them reſpect. See P. Du Halde, vol. 1. p. 257. N. B. The council of *Ping-pû* takes cognizance of all the military affairs of the whole empire. It provides all ſorts of ſtores for the armies, diſpoſes of all military employments, &c.

P. Du Halde, ſupra. P. Semedo, p. 124.

neſs of her proportion: nor could the whiteſt lilly, or richeſt carnation among the flowery tribes, exhibit tints ſo lovely, as were blended in her cheeks. She was no leſs diſtinguiſhed for the rare endowments of her mind, and greatneſs of her capacity, in which ſhe equalled the moſt eminent of the oppoſite ſex. *Shuey-ping-ſin* *, for that was her name, was the darling of her father, who loved her with an affection, equal to that he would have had for a ſon of the ſame accompliſhments †, and gave her the entire manage-

* i. e. *water, ice, heart.* —— It is eſſential to a Chineſe beauty, to have a large forehead, a ſhort noſe, and little eyes: in other reſpects, their women don't yield to the ladies of Europe. P. Le Compte. Memoires. Amſt. 1697. 12mo. tom. 1. p. 192. P. Du Halde, &c.

† The Chineſe value their daughters ſo little, that

management of his houſe: where ſhe governed his family with ſuch admirable ſkill, that *Shuey-kew-yeh*, who was continally at court, gave himſelf no longer any care on that head. She was now a young maid of about ſeventeen years, and yet the great buſineſs of his office ſo intirely ingroſſed her father's attention, as to make him neglect to diſpoſe of her in marriage.

This young lady had an uncle, named *Shuey-guwin*, who affected the appearance of a *man of letters*, and had great reſpect ſhewn him on account of his brother. But he was very illi-

that when they have more children than they can eaſily maintain, they hire the midwives to ſtifle the females in a baſon of water as ſoon as they are born. P. Du Halde, vol. 1. p. 278.

terate, and the whole aim of his ſtudies was by any indirect means to extort money to ſpend on his pleaſures. He had three ſons, as ignorant and illiberal as himſelf; and alſo one daughter, in manners and diſpoſition ſtill more unamiable than her brothers, and in perſon as diſagreeable as her manners. She was called *Ghiang-koo* *, and was born in the ſame year with *Shuey-ping-ſin*; than whom ſhe was about two months older.

" My brother, ſaid *Shuey-guwin*, is a very rich and honourable man, but he has never a ſon: if he dies, all his

* That is, *ſweet young woman.* Du Halde obſerves, (vol. 2. p. 221. note) that no nation in in the world abounds with more fantaſtical names than the Chineſe: this is a proof that they have unmeaning and improper ones.

riches

riches muſt fall to me: the only obſtacle is this girl of his, who remains unmarried, and has the ſole poſſeſſion of my brother's houſe. Could I once get her diſpoſed of, the whole then would be mine *." Upon this, he contrives among his acquaintance to get her married, and prevailed on ſeveral of their relations, to come and propoſe to her a great many matches with men, diſtinguiſhed for their perſons, their poſſeſſions, or accompliſhments: to all offers of this kind, ſhe gave neither encouragement nor anſwer †; burying her

* The women don't inherit in China.

† Altho' the Chineſe Author hath not aſſigned any reaſon for this conduct of hers; it may be collected from other parts of the hiſtory, that ſhe was unwilling to give up the truſt repoſed in her by her father, or to marry at all in his abſence: and ſhe might be unwilling to aſſign her reaſons, leſt they ſhould apply to her father to lay his injunctions upon her.

thoughts

thoughts in profound and invincible ſilence. This conduct of hers very much perplexed her uncle, who found ſhe was not to be managed in that manner. — At laſt he bethought himſelf of a young man of quality belonging to the ſame place, for whom his friends were looking out a wife. The father of this youth, who was of the ſecond order of Mandarines which compoſe the Emperor's privy council *, was called *Kwo-ſho-ſu: Kwo-khé-tzu* was the name of the ſon.

Shuey-guwin went to pay a viſit to the young gentleman, and taking an

* The *Nwi-yuen*, or *inner court*, is compoſed of three orders of Mandarines, which form the Emperor's privy council. The ſecond of theſe are called *Ta-hio-ſe*, or *Magiſtrates of approved capacity*. Out of their number are appointed Vice-roys of provinces, and Preſidents of other tribunals. P. Du Halde, vol. 1. p. 248.

oppor-

opportunity to tell him of his niece, aſked him how he ſhould like her for his wife: "I know nothing of her, ſaid the youth, whether ſhe be handſome or ugly." "She is very handſome, ſaid her uncle, and has a fine underſtanding." *Kwo-khé-tzu* expreſſed ſome doubt of this. "To convince you of the truth of what I have ſaid, anſwered he, you ſhall go home with me: I live next door to her, and ſhe often comes through the garden to viſit my daughter, where you will have a good opportunity of ſeeing her." "If it be ſo, replied the other, I will attend you." When they were arrived at his houſe, *Shuy-guwin* deſired him to wait a little in the outward apartment, while he went to ſee if *Shuy-ping-ſin* was with his daughter: he returned

returned immediately, crying out, "This is a very favourable opportunity, my fair niece is now with her *ſiſter**: come, let us go ſee them together." "How can that be? ſaid the other." "I'll carry you, replied he, to a door that has a crevice in it, through which you may ſee them perfectly well." When *Kwo-khé-tzu* had ſeen her; "She is indeed, ſaid he, as you told me; exquiſitely charming and beautiful. I will haſten home, and immediately order a perſon proper for this occaſion to come and diſcourſe about the marriage." All the way home, he did nothing but revolve in his mind the charms of the young lady he had ſeen, which had made the deepeſt impreſſion on his

* So couſin germans are called in China. Tranſ.

heart:

heart: eager to obtain her, he reſted not a moment to ſend propoſals of marriage. She refuſed them, and ſlighted his faireſt offers.

Kwo-khé-tzu was plunged in the greateſt concern, but found no other remedy, than to viſit and make his court to the *Che-foo*, by friends and preſents; deſiring him to uſe his intereſt to make him acceptable to the young lady, he being equally acquainted with both their fathers and families. The *Che-foo*, unwilling to diſoblige him, with ſome difficulty complied, and made her two viſits: but for all he could ſay he was not able to prevail with her *. He acquainted

* Beſide the reaſon aſſigned in the note p. 73. the reader will find ample cauſe for this pertinacious

quainted *Kwo-khé-tzu* with his ſucceſs: "Very well: we cannot help it: 'tis ſufficient:" ſaid the youth with an indifference but ill diſſembled; while his heart felt the deepeſt uneaſineſs.

In a ſhort time after, arrived news from court, that the father of *Shuey-ping-ſin* was fallen into diſgrace, and ſent an exile into Tartary: and that the father of *Kwo-khé-tzu* was advanced to the dignity of *Co-lau*, or Miniſter of ſtate *. Tranſported with this news, his

cious refuſal of *Kwo-khé-tzu*, in the diſſoluteneſs of his manners and badneſs of his character: of which he will find remarkable inſtances in the courſe of this hiſtory.

* The firſt order of Mandarines, is that of the *Co-laus*, i. e. Miniſters of ſtate, or Chief Preſidents of the ſupreme courts. This is the higheſt dignity the *Literati* can arrive at. They are ſeldom more than five or ſix, and have each of them

his ſon was encouraged once more to ſollicit the *Che-foo*, and to intreat him to try again ſome way to accompliſh a marriage between him and the young lady. The *Che-foo* ſent for her uncle: "Your niece, ſaid he, is of age to be married: you are a man of ſenſe, and muſt know the world: you cannot be ignorant that time is not to be neglected: and that when young perſons are arrived at the marriageable age, it ought not to be deferred. While her father was at liberty to direct her, ſhe did right in waiting for his pleaſure therein: not knowing perhaps, but he

them a magnificent hall of audience aſſigned them in the palace. They have no particular office, but have an eye over the government of the whole empire.
P. Du Halde, vol. 1. p. 138. 248. P. Semedo, p. 127.

was

was looking out a proper match for her at court. But ſhe has now no longer that pretence: his office is taken away, he is diſgraced and ſent into Tartary: no one knows whether he's dead or alive. Beſides, as ſhe is grown up, and has a great many ſervants and young men in her houſe, 'tis to be feared that people will give a liberty to their tongues that will hurt her reputation: you are her uncle, and neareſt in blood, cannot you lay your commands upon her, now in the abſence of your brother? *Kwo-khé-tzu* is a youth of great ſpirit, capacity and worth; and his father's advancement renders him ſtill more reſpectable: if ſhe perſiſts in refuſing him, ſhe will not eaſily meet with ſo valuable an offer: go home therefore, and

per-

perſuade your niece to accept of him." "Sir, replied *Shuey-guwin*, you ſpeak with great judgment; I ſhall obey."

Taking leave of the *Che-foo*, he went to her houſe with ſuch viſible marks of diſpleaſure in his countenance, that ſhe enquired the reaſon: he told her it was becauſe ſhe had ſlighted the offers of marriage that had been made to her in favour of *Kwo-khé-tzu*; eſpecially as the *Che-foo* had come in perſon to propoſe them to her with the greateſt marks of courteſy and reſpect. "Now your father is in diſgrace, proceeded he, you muſt not expect that Magiſtrate will give himſelf the trouble of waiting on you any more: he will not ſhew you ſo much complaiſance. He ſent

for me to-day to upbraid me with your contemptuous treatment of the young gentleman; and even exhorted me to uſe the authority I have a right to exert in my brother's abſence." He ceaſed ſpeaking, and *Shuey-ping-ſin* ſtood fixed in profound ſilence,: he urged her to anſwer: "Well, replied ſhe ſighing after ſome time, "as my father is baniſhed, and the *Che-foo* commands me to reſpect *you* as my father, whatever you are pleaſed to order I muſt obey: 'tis in vain to reſiſt: you muſt do in this matter whatever you pleaſe." "This ready compliance, anſwered her uncle overjoyed at her ſubmiſſion, ſhews your good ſenſe and judgment: you don't perhaps know how wealthy and conſiderable the houſe of *Kwo-khé-tzu* is:

is: he is a youth of great merit and underſtanding: his father is lately promoted to a very high office; and ſhould you marry his ſon, he may be able to reſtore my brother." "'Tis indeed poſſible, ſaid the young lady."—"Well then, replied *Shuey-guwin* eagerly, I'll go and acquaint the *Che-foo* that you conſent to the propoſals: give me here the *Nean-kung* *, or writing of eight letters." "If it muſt be ſo, ſaid *Shuey-ping-ſin*, pleaſe to let me

* The *Nean-kung* is a writing of eight letters or characters, containing an account of the year, month, day, and hour of a perſon's birth. Tranſ. —Theſe are called in P. Du Halde's hiſt. *Pa-tſe*; and alſo *the eight letters of good luck*, becauſe fortune-tellers and diviners calculate nativities by them, &c. It is one of the uſual ceremonies before marriage for theſe to be ſent to each party; which is done in order that the good luck attending them may be examined into.
P. Du Halde, vol. 1. p. 304, 664. v. 2. p. 45, &c.

have the paper †, and I will write it." It was preſently brought, and ſhe wrote upon it according to form.

Shuey-guwin took the paper, and folded it up with great content: then bidding her adieu, he haſted home to his houſe, and acquainted his ſons and daughter that his niece had at laſt given her conſent. They were too well acquainted with her averſion to the match to be over-ready in believing him: "Surely, ſaid they, it muſt be a work of more difficulty than this to procure her compliance: you may be deceived in her, for ſhe is very artful: ſhe will ſeem to conſent to-day, but put you off to-morrow." He told them,

† A red paper uſual in ſuch caſes. Tranſ.

that

that ſhe had ſubmitted to obey him as her father: "Beſide, ſaid he, here is the *Nean-kung*, as an acknowledgment of the marriage." They ſaw it and had no farther ſcruples: "'Tis very well, ſaid they, and yet there is one thing wanting; as it is the marriage of perſons of quality, and in a Mandarine's family, the eight letters ought to be in gold upon ſcarlet taffaty, and not upon paper." He agreed it was proper, and ordered them to be fixed on accordingly. He then carried it to the *Che-foo*, who when he ſaw it was very well pleaſed, but told him he could not order the marriage [farther]; he muſt take the writing to the *Che-hien*.

The latter of theſe Mandarines re-

ceived the writing, as ſent by the other; and carried it the day after to the youth whom it concerned. *Kwo-khé-tzu* was no leſs tranſported, than if he had found the moſt valuable jewel in the world. He inſtantly ordered a *Neankung* to be drawn up on his part, and looking in the calendar for a fortunate day *, made a great entertainment, wherein the *Che-foo* and *Che-hien* were

* In the calendar or almanac, which is publiſhed every year in great form, by the Emperor's authority, beſide aſtronomical calculations, &c. the days and hours are divided into lucky and unlucky by judicial aſtrology, to which the Chineſe are much addicted; therein is marked by characters, the time to let blood, &c. nay the lucky minute to aſk a favour of the Emperor, to honour the dead, offer ſacrifice, marry, build, invite friends, and every thing elſe relating to public and private affairs. This calendar is in every body's hands, and is regarded as an oracle.

See P. Du Halde, vol. 1. p. 133.

the

the principal gueſts. When the feaſt was over the latter of thoſe magiſtrates went with the writing to the houſe of *Shuey-guwin.*

He immediately acquainted his niece of it: and told her, "The day after to-morrow, is a fortunate or good day, when *Kwo-khé-tzu* deſigns to ſend you the nuptial preſent: command your houſe to be put in order, and fit out your hall to receive it." "Sir, replied ſhe, if the preſent ſhould come, order it to your own houſe. As my father is not at home it will be more proper: and whether it is brought hither or there the difference will be little." "Very well, ſaid her uncle, and what name ſhall be prefixed

to the letter of thanks to be returned for the preſent?" "Yours, Sir, ſaid ſhe; let your name be to it: you are my father here; my own father being diſgraced and baniſhed the prefixing of his name may occaſion ſome diſcourteſy. And whatever relates to the paying of compliments, or the like, on this occaſion it will be proper for you to take upon you." "It is true, ſaid *Shuey-guwin*, it ought to be ſo."

He then ſent to buy a great number of *Tieh-tſe*, or red and gilded papers, to write invitations upon *, and deſired *Shuey-ping-ſin* to write them. She ſaid, "I will do it as you cannot write yourſelf,

* *Tieh-tſe* is alſo a general name for *viſiting* or *complimentary billets* of any kind.
P. Du Halde, vol. 1. p. 296, 7.

but

but you muſt not let any one know but that you wrote them." "Very well, ſaid he; there muſt alſo be the letter of compliments *." "I will write that likewiſe, ſaid the young lady." When ſhe had finiſhed, ſhe deſired her uncle to read it. He obeyed and began thus; "My daughter"——

"How, ſays he, my daughter! what do you mean by that? am not I your uncle?" "Yes, ſaid ſhe, but is not my own father baniſhed, and don't you tell me I muſt obey *you* as my father?" *Shuey-guwin* was ſatisfied: then he took

* 'Tis the cuſtom for the parents of the young people, to write a paper of compliments three times to each other, with great profeſſions of courteſy and reſpect, and with much affected humility, declaring themſelves unworthy of the honour intended their ſon or daughter. Tranſ.

the

the papers, and went home rejoicing. "Theſe writings, ſaid he to his children, are in my name, and your couſin is in them ſtiled it my daughter: by which not only her houſe, but whatever ſhe is now preſented with, will be ours."

After two days *Kwo-khé-tzu* ſent the cuſtomary preſent *: at which *Shuey-guwin* rejoiced, and put on his habit of

* The Chineſe give no portions with their daughters: on the contrary the father receives from the bridegroom a certain ſum agreed upon beforehand; of which however a great part is laid out in cloaths, &c. for the bride. This ceremony ſeems as eſſential with them as the giving of a *ring* is with us, only among the great it is managed with more generoſity, "for with theſe (ſays P. Semedo) there is no talk of money." By which expreſſion it ſhould ſeem that *the nuptial preſent* is not neceſſarily reſtrained to money. However both he and P. Du Halde agree, that preſents of jewels, &c. are ſent to the bride on this occaſion.
P. Semedo. p. 71. P. Du Halde, vol. 1. p. 304.

ceremony,

ceremony, ordering muſic to be provided, his houſe to be adorned, and the great gates thrown open to receive it. The *Che-hien* accompanied it in perſon: *Shuey-guwin* ſent for his friends and acquaintance in order to receive him with the greater reſpect. He made a grand feaſt on the occaſion; and to the ſervants that brought the preſent he gave gifts of money; expreſſing throughout the whole day the ſupreme content and ſatisfaction of a man who is near the accompliſhment of a favourite project.

Shuey-ping-ſin heard all theſe rejoicings without any emotion. When the feaſt was over and the gueſts retired, her uncle invited her to go ſee the preſent:

ſent: ſhe complied with his requeſt. He aſked her, who now muſt take it? "Certainly, ſaid ſhe, it belongs to you, you are my uncle and father; you have been at great expence and trouble; this is but a ſmall return; a trifle hardly worth mentioning, ſince my houſe, my people, and my land, and whatever elſe belongs to me is yours." "Why, ſaid he, ſhould you think they are mine?" "My father, ſhe replied, has no ſon, and is now in baniſhment: I only am left, and under your direction as your daughter, therefore all I have is yours: but as I only govern in my father's abſence, and cannot learn whether he is dead or alive, I dare not yet deliver up my charge." "Niece, ſaid *Shuey-guwin*, you have great

great generoſity and penetration, and ſhew an uncommon knowledge of the world." He then called his three ſons and daughter, and bade them take the preſent and lay it up; and upon her offering to go, entreated her to ſit down and drink ſomething with them. This ſhe waved on pretence of ſome late indiſpoſition, and begged to retire. *Shuey-guwin* attributed her refuſal to that ſhyneſs and modeſty, which commonly prevails among young ladies upon ſo delicate an occaſion as the receiving of the nuptial preſent; and permitted her to withdraw.

CHAP. VI.

IT was now a month that *Kwo-khé-tzu* had ſent his preſent; when having

ving fitted up his houſe and prepared every thing for his marriage, he choſe a fortunate day, and ſent to acquaint *Shuey-guwin* that he ſhould come on the morrow to fetch home his bride. A piece of news, which the latter received with much ſatisfaction. He went immediately to inform his niece of it, and deſired her to make all ſuitable preparations. "I have no need, ſaid ſhe, to prepare any thing about me, otherwiſe than it is." "Ah! ah! ſaid he, you are merry; you know better: you do but jeſt with me." When he came home, he told his family, that he believed his niece had loſt her ſenſes: "She talks of making no preparation for her wedding. 'Tis very whimſical; but perhaps it is only talk: ſhe

ſhe will doubtleſs to-night comply with cuſtom and get things in order. Early to-morrow I will go again and ſee what ſhe has done."

The next day *Kwo-khé-tzu*, according to his promiſe, ſent his gilded chair, his trumpets and muſic, with a long train of attendants, all in great magnificence and order, to the houſe of *Shuey-guwin*. He immediately run to his niece to tell her to get ready, for that the chair was come for her. "What is it you would have me get ready, replied ſhe haſtily? Am I not well enough as I am?" "Are you ſo ignorant, ſaid he, as not to know what you ought to do? Has not the bridegroom ſent his chair for you? He is alſo

alſo coming to conduct you himſelf*. Does not he not ſhew you great honour and reſpect? Why then do you talk at this ridiculous rate?" "What is all that to me, replied the young Lady? I have nothing to ſay to it, it only relates to my †*ſiſter* your daughter." *Shuey-guwin* in the greateſt conſternation at theſe words, was not able to ſpeak for ſome time: at laſt he ſaid; "Is it not for your ſake that this young gentleman hath taken ſo much pains, and put himſelf to all this trouble and expence? Whom then does he come for? My daughter, do you ſay, that is as ugly as

* It is only in ſome provinces (but chiefly the northern ones) that the bridegroom goes in perſon to conduct home the bride.
See P. Semedo, p. 72.

† See note to p. 75.

an

an evil genius or demon ‖, in compariſon of you? no ſuch thing." "My father, anſwered the young lady, is in diſgrace; he is baniſhed afar off, and has committed all he has here to my care: in this ſituation, how can I marry?" "Nay, ſaid he in deep concern, if you are not diſpoſed to marry, who will go about to force you? But why then did you give me your eight letters of *Neankung?*" "Uncle, ſaid ſhe, you was then aſleep, and are not yet awake. I ſhould be a fool indeed to give you any ſuch writing while I was averſe to mar-

‖ It is chiefly the ſects of *Fo* and *Tao-tsë* that believe the exiſtence of evil ſpirits called *Yen*, whoſe buſineſs it is to torment the ſouls of the wicked in another life, &c. Their ignorance of nature makes the Chineſe attribute its moſt common effects to ſome evil genius or demon. See P. Du Halde, vol. 1. p. 664, 675. vol. 2. 235.

riage." "What, ſaid he, did not I procure you the coloured paper? and did not you yourſelf write upon it?" "If it was ſo, ſhe replied, let me ſee it."

Shuey-guwin haſted home: "My niece, ſaid he to his ſons and daughter, refuſes to marry *Kwo-khé-tzu*; and denies that the *Nean-kung* was of her writing." Then he took the paper * and went to her houſe. "Here! ſaid he holding it out, will you deny this to be your own hand-writing?" "I acknowledge the writing, replied ſhe: I deny it not: but if the eight letters are found to be mine, I'll be content to marry. Pray uncle, do

* Viz. the original writing from which the letters of gold, that were fixed on the ſilk, had been copied.

you

you know when I was born?" "Doubtleſs, ſaid he, I do: you were born on the fifteenth day of the eighth moon, at ten o'clock: I remember it perfectly well; it was a feaſt day, and I was making merry with your father." "Very well, Sir, ſaid ſhe; and when was my couſin *Ghiang-koo* born, your daughter?" "I muſt certainly, ſaid he, be well acquainted with my daughter's birth: it was on the ſixth day of the ſixth moon, in the middle of the day." "Pray, Sir, then, proceeded ſhe, when you took the paper with you, did not you obſerve the eight letters written upon it: they are as follows;"—here ſhe repeated them—"The writing, you ſee, relates to your daughter; I

am no way concerned in it: why then do you give me ſo much trouble and perplexity?"

Shuey-guwin at this was greatly diſturbed, "However, it is ſufficient, he cried out in a rage; I ſaw you write it, and it matters not in what manner it was done." Seeing him begin to make a diſturbance, ſhe ſaid to him calmly; "Sir, you muſt not be ſo warm: pray go and conſult one that can *divine**, and let him ſee whether thoſe eight letters belong to me or your

* See note, p. 83. Diviners, ſoothſayers and aſtrologers no where meet with greater encouragement than in China: the market places and ſtreets are every where full of them, where they keep open ſhop with their tables of calculation, and ſcarce any thing is done without conſulting them.

See P. Semedo, p. 93. P. Du Halde, &c.

daugh-

daughter." She argued in vain, he became ſtill more angry and began to rave and ſtamp with his feet; ſaying that ſhe only ſought to do him prejudice. "However, ſaid he, it is no matter; you cannot hurt me; truth is truth. Both the *Che-foo* and *Che-hien* ſolicited your conſent: the whole city knows of the young gentleman's preſent. How then can you ſay it is no concern of yours? you are extremely blameable." "If it was me, whom *Kwo-khé-tzu* deſigned to marry, ſhe replied, why did not he order his preſent to be brought to me here at my own houſe? The *Tieh-tſe* and letter of compliments, run in your name: and therein you only ſpeak of your daughter; there is not the leaſt

mention of me." "How can you thus embroil the matter, ſaid her uncle? the letter relates alone to you, and the form of it was agreed on between us." "If you had no daughter, reſumed ſhe, then you might have beſtowed that title upon me without reſerve: it is not unuſual, it is true, to reckon the nieces for daughters, but they are always diſtinguiſhed by elder and younger: but ſince in your paper 'tis written ſimply, *my daughter*, it can be only underſtood of *Ghiang-koo* my couſin. If you will force this marriage upon me, how will it appear reaſonable to any Mandarine with whom a petition may chance to be lodged?" "To ſo much talk and prate, replied *Shuey-guwin*, it is in vain to give anſwer.

ſwer. Very well! very well! ſaid he in a violent paſſion, your deſign I ſee is to plague and kill me. If we had proceeded thus far with a man of the loweſt rank, how ſhould we avoid trouble and diſgrace? much more with ſuch a perſon as this, who is a youth of great reſentment, and whoſe father is prefered to ſuch power at court. Your abrupt refuſal! what diſturbance, trouble and confuſion will it cauſe? I ſhall certainly be aſhamed to ſhew my head: you will force me to lay aſide all reſpect of kindred. I muſt go lodge a complaint againſt you before a Mandarine; then how will you be able to unravel and clear up ſo long a ſtory before him *? or how will you

* The women in China are kept ſo recluſe, and

avoid expoſing yourſelf to a great deal of ſhame?" All this he ſpoke with tears in his eyes. "Uncle, anſwered *Shuey-ping-ſin*, I ſhall not make ſo long a ſtory of it, as you may imagine: I ſhall only ſay that you, who are my uncle, taking advantage of my father's abſence, would force me, who am left a young and helpleſs maid, to marry, in

and converſe ſo little with the men, that to be obliged to appear before a court of juſtice, and there to enter into a long detail of facts, may well be ſuppoſed very terrible to them.

The Chineſe women not only immure themſelves in their apartments, into which ſcarce their neareſt relations of the oppoſite ſex are permitted to enter, but it is even thought indecent for them when they ſalute a man to uſe the common Chineſe form *Van fo*, or *All happineſs to you*; their ſalute is therefore confined to a ſilent curt'ſey, which they make in the ſame manner as the ladies in Europe. Even in the priſon and the grave, where all diſtinctions commonly ceaſe, that of ſex is not forgotten in China: in both theſe the men and women are moſt carefully ſeparated.

P. Du Halde, vol. 1. p. 281, 293, 310, 555. vol. 2. p. 49, 50, 77.

order

order to take poſſeſſion of my ſubſtance. This will make you appear in ſo criminal a light, that you will not be able to hold up your head."

Shuey-guwin was a good deal alarmed at theſe words, and began to be more calm. "I would not willingly, ſaid he, bring a petition before a Mandarine: but if I do not, how ſhall I extricate myſelf out of theſe difficulties?" "Uncle, ſaid the young lady, if you will lay aſide your ungenerous intentions againſt me, I'll undertake to bring you off clear." *Shuey-guwin* wiping his eyes replied, "Alas! that I fear is impoſſible; it is not in the power of a Saint † to deliver me." "Purſue my directions,

† It is chiefly among the followers of the two idola-

directions, proceeded ſhe, and this ſorrow ſhall be turned into joy." "Alas! ſaid he, at a time when life and death are indifferent to me, what hope can I have of ſo favourable a change? However, I would know how you propoſe to aſſiſt me in this affair, ſo that this young man's reſentment may not fall on my head." "Attend then, ſaid ſhe, and do ex-

idolatrous ſects of *Fo* and *Tao-tsë* that there are worſhiped in China a kind of Saints or Heroes under the name of *Sien-jin*, or *immortal men*. Theſe are commonly repreſented by little images.

P. Du Halde, vol. 1. p. 649, 674, &c.

The name of *Shing* or *Saint* is alſo given by the ſect of the *Literati* or *Philoſophers*, (whoſe religion is more pure and uncorrupt) to ſome of their ancients as have been uncommonly diſtinguiſhed for their virtue and wiſdom: they explain the word *Shing* to mean ſuch as have arrived to *the utmoſt pitch that man by his faculties can attain unto*.

Vid. Confucius five Scien. Sin. p. 52.

N. B. The former ſeem to be chiefly intended in this hiſtory.

actly

actly as I would have you: if I miſtake not, my couſin *Ghiang-koo* is juſt ſeventeen, of a fit age to be married, you have now a fine opportunity of doing it: ſend her in my ſtead, and all the difficulty is over." At theſe words he hung down his head and pauſed: at length looking up with a mixture of joy and terror, he ſaid, "Well, but your couſin is very ordinary and diſagreeable in her perſon; and if ſhe ſhould marry *Kwo-khé-tzu*, he will not like her, and ſo I ſhall ſtill be involved in trouble *." "Uncle, ſhe replied, leave that to me: in other

* As the Chineſe marriages are altogether brought about by the intervention of ſome third perſon, and the bridegroom never ſees the bride till ſhe is brought home to him; ſo when he firſt opens the chair, if he finds he has been deceived in his account of her, he may have his remedy in ſending her back, provided he will be

other reſpects there's nothing irregular; the eight letters are rightly and truly your daughter's: 'tis as true that the preſent came to your houſe: all this is notorious. The *Tïeh-tſe* run in your name: and in the letter of compliments you ſay, *my daughter*: in conſequence of all this the chair is now come to your houſe: then what ſhould hinder you from ſending my couſin? on the other hand conſider the credit it will be to have him for your ſon-in-law: does not all this afford you pleaſure?" At this the countenance of *Shuey-guwin* began to clear up: he ſmiled and ſaid, "Daughter and couſin, how came you, that are a little

be content to loſe the preſents, &c. which he made her. In this caſe the perſons that deceived him are liable to be puniſhed.

P. Du Halde, vol. 1. p. 304, 305, &c.

helpleſs

helpleſs and lonely maid, to be poſſeſſed of ſo much ingenuity, as at once thus to kill me and reſtore me to life? "Sir, replied his niece, it was never my deſire to deceive you: this affair was all your own ſeeking to give me diſturbance." "Enough, ſaid he, let that be forgotten: one thing yet remains; your couſin is very aukward, and neither knows how to dreſs herſelf out, nor to behave as ſhe ought, on ſuch an occaſion: you muſt go to aſſiſt, and inſtruct her." "I will go, ſaid ſhe, and if any thing be wanting, let me have the blame."

She took accordingly two of her maids, and went to dreſs up her couſin; in

in order to which ſhe cauſed her to bathe and waſh herſelf clean from head to foot, to whiten her teeth, to form her eye-brows, and put on cloaths perfumed with the ſweeteſt wood and gums: this took them up a good part of the day: ſhe then inſtructed her, when ſhe was brought to the houſe of the bridegroom to behave herſelf with reſerve and modeſty; and on coming into his own apartment when he ſhould advance to take off her veil, to run and hide herſelf in the curtains. She alſo inſtructed the two waiting women, when they were to offer him wine *, to

* After the bride is brought home, and has performed the four reverences to heaven in the great hall, and the ſame to her huſband's relations, ſhe is then led into the inner apartment, &c. where ſhe and her huſband uſually drink what

to be as liberal of it as poſſible, and when he ſhould have a mind to retire, to be ſure to put out the lights. Then ordering the maids to withdraw and get themſelves ready, ſhe took the opportunity of their abſence to proceed as follows: "The next morning when the bridegroom ſees you, he will perhaps be angry to find you not ſo handſome as he expected: in that caſe you muſt throw yourſelf into violent fits of crying, and offer to lay violent hands on yourſelf; this will doubtleſs

what is called the *cup of alliance*; after which they ſit down together to an entertainment, &c. but ſometimes the bridegroom ſtays and makes merry with his relations; on all which occaſions the wine flows about freely. As for the bride, ſhe is put into the hands of the female relations who are preſent.

P. Semedo, p. 72. P. Du Halde, vol. 1. p. 303, 632. vol. 2. p. 43, 45, 122, 172.

make

make him afraid, and prevent his offering you any ill treatment." *Ghiang-koo* promiſed to obſerve all her directions: and then they took their leaves of each other.

Kwo-khé-tzu was now arrived to fetch home his bride. *Shuey-guwin* went in to ſee her. "You are very fine, ſaid he, there wants nothing now but a veil for your face: when that is covered you will be perfectly handſome." Then taking her in his arms he carried and ſeated her in the chair. That ceremony over, the bridegroom mounting his horſe with great content, went before the chair towards his houſe: there he ordered the gates to be thrown open, and deſired his female

female relations to be ready to receive her. He beheld her with great delight as ſhe got out of the chair, and her face being covered ſhe appeared to him like a Saint or Angel *. Then walking by her ſide into the great hall, their friends and relations made them their compliments. After this they retired into his apartment, where he went to take off her veil: upon which, according to her couſin's advice, ſhe ran and hid herſelf in the bed. The bridegroom then ordered the table to be covered, but *Ghiang-koo* would not come to ſit down. The waiting women deſired him to ſeat himſelf and drink firſt. He ſaid, "No: your miſtreſs is aſhamed now, and out of modeſty will not ſhew herſelf, yet perhaps

* See notes pag. 17, 41, 105.

would be glad to take ſome refreſh-ment: therefore to ſave her bluſhes, I'll retire a little while ſhe comes out, and will go and eat with my friends and acquaintance." His relations aſked him why he left the lady, and if it were not uſual for the bride and bride-groom to eat together? "*Shuey-ping-ſin* *, replied he, is a woman of great faſhion

* It may be proper to obſerve here once for all, that in the Tranſlator's manuſcript ſhe is never ſpoken of by her proper name, except by her parents or ſuperiors, but inſtead thereof by that of *Shuey-ſiauw-tze*, or *tſieh*, that is, *Shuey the young Lady* or *Mandarine's daughter:* it being unpolite in China, as well as with us, to call perſons of any rank by their bare proper names: only the Chineſe range the complimentary title differently, putting it after the name. In the ſame manner *Kwo-khé-tzu*, *Tieh-chung-u*, and the reſt, are always ſpoken of (except in the caſes above mentioned) by the name of *Kwo* or *Tieh-cong-tzu*, i. e. *Tieh a Mandarine's ſon.* Unleſs when they are addreſſed by an inferior, or when ſome particular reſpect is intended; and then it is *Tieh-ſiang-coon*, rendered by the Tranſlator

faſhion and delicacy: ſhe ought to be treated with ſuitable reſpect, and hath certainly now a juſt claim to indulgence." Her relations acknowledged it was very kind and reſpectful: then inviting him to ſit down and partake of their entertainment, they quickly fell to drinking, plying one another * ſo faſt, that *Kwo-khé-tzu* became very much fuddled.

When all the gueſts were retired, he went into the bride's chamber; and ſeeing it full of lights, he approached the bed,

ſlator *T. the young Gentleman*; tho' he acknowledges it to mean ſomething more, and to be equivalent to *his* or *your honour, worſhip*, &c. with us.—To prevent confuſion the Editor choſe to retain only the proper name every where.

* In the Tranſlator's manuſcript it is "plying one another left and right hand man." This is only mentioned as it is probably the Chineſe idiom.

and aſked her why ſhe did not take her repoſe? why ſhe ſtayed for him, and hindered herſelf from ſleeping with ſo many tapers? *Ghiang-koo*, as he opened the curtains, turned aſide her face, and ordered her women to put out the lights. They heſitated, obſerving that he was not undreſſed: but he ſaid, "Whatever your new lady orders, obey her: defer it not upon my account." They obeyed him and retired †.

† The laws the Editor hath preſcribed to himſelf of ſuppreſſing nothing however ridiculous, oblige him to inform the reader that the Chineſe Author concludes this paragraph with a paſſage, that will not fail to make him ſmile, viz.

"They obeyed him and retired. *Kwo-khé-tzu* then ſtretching out his hands to find his way to the bed, ſaid, "Ah! ſhe is aſleep: I will pull off my cloaths and go to ſleep too."

This probably did not ſo much proceed from ſimplicity in the Author, as from an affectation of modeſty. The Chineſe are a very affected people, and all affectation leads to abſurdity.

The

The next morning an hour or two after it was day, as he was going to riſe and put on his cloaths, he ſaw the ugly face of his wife. He could not for ſome time believe his ſenſes: "Surely, ſaid he aloud rubbing his eyes, "the *Shuey-ping-ſin* which I ſaw, was exquiſitely beautiful: but who are you? you are not the bride for whom I contracted." "Why not, anſwered *Ghiang-koo?* but I am." "I expected a lady compleatly handſome, ſaid he, and here is an ill-favoured monſter indeed." Then ſtarting up in a rage, he vented his fury in exclamations againſt *Shuey-guwin*, pouring on his head a thouſand curſes. *Ghiang-koo* hearing him thus abuſe her father, calling him dog and villain ſo to deceive him, was highly troubled "What, ſaid ſhe, am not I your wife, and is not

my father your father-in-law: and do you treat him with no more reſpect, than thus to abuſe him in my hearing?" *Kwo-khé-tzu* at this was the more perplexed: "'Tis enough, ſaid he, I am ſoundly cheated! and is *Shuey-guwin* really your father?" "Is he, ſaid ſhe? moſt certainly: you muſt know nothing: you muſt be very dull of apprehenſion to doubt it. Why, *Shuey-ping-ſin* is my *younger* ſiſter; the daughter of my uncle. If you would have married her, why did not you go to her own houſe, and aſk for her there? The *Nean-kung* you received is really mine: the *Tieh-tſe* run in the name of my father. In his letter he writes, *my daughter*. 'Twas to his houſe your preſent was brought: and thither you came yourſelf to fetch me away.

All

All the city knows I was carried out of his houſe, and no other. I am of a family very much honoured and reſpected; and for you, to whom I am newly married, to treat me and my friends with all this ſcorn and abuſe, is it poſſible I ſhould bear it? No: I will never live under ſo much indignity. I will ſooner die a thouſand deaths."

Then working herſelf up into the greateſt tranſport of rage and grief, ſhe fell to ſtamp and beat herſelf furiouſly: and ſnatching up a ſaſh that lay in the room, was going to ſtrangle herſelf with it. *Kwo-khé-tzu* alarmed at this violence; and fearing the trouble and diſgrace in which it would involve him and his family ſhould ſuch an accident happen within his own apart-

ment, and to his new-married bride; flew to her inſtantly and held her arm: then in a ſoothing manner begged her to attribute his words to the wine he had drank over-night; it being uſually his misfortune to be paſſionate after it: that ſhe ſhould not be ſo moved by a few inconſiderate expreſſions: but that now they were married, they ſhould endeavour to live in peace and amity.

CHAP. VII.*

Kwo-khé-tzu having thus married a wife, who was his averſion, in all reſpects the reverſe of *Shuey-ping-ſin*, was greatly perplexed and diſturbed in his mind. "And yet, ſaid he to himſelf, although *Ghiang-koo* my bride is very ugly, ſhe hath a great deal of rea-

* *CHAP. IV.* in the Tranſlator's manuſcript.

ſon

ſon for what ſhe ſays: and if ſhe ſhould do herſelf any violence, it will be attributed to me." He therefore ordered his ſervants to keep along with her, and take care no harm happened to her in his abſence.

This done, he went to viſit the *Chefoo*; to whom with a heavy heart he related the villainous trick *Shuey-guwin* had played him; who after carrying him to ſee his niece, and encouraging a marriage contract between them, had put his ugly daughter upon him in her ſtead: "I have alſo been, ſaid he, at vaſt expence in this affair; yet that I regard not; but to be thus out-witted and made a a jeſt of, I cannot endure: I hope therefore, he added, as you, Sir, are acquainted with my father, for the

ſake of his honour you will not ſuffer me to be ſo ſcandalouſly impoſed on."

"Certainly, replied that Mandarine, *Shuey-guwin* hath done very ill in puting this abuſe upon you: but you yourſelf have been alſo to blame; you ſhould have proceeded on greater certainty. Why did not you ſend the nuptial preſent to the houſe of the young lady herſelf? When you received *the eight letters*, why did not you cauſe inquiry to be made whether they were truly hers? The papers of invitation were in the name of her uncle: yeſterday you went yourſelf to his houſe: and you have accordingly brought away his daughter: there is nothing irregular in all this. Had you gone to the houſe of *Shuey-ping-ſin*, and thence

carried

carried away the other, ſo flagrant an impoſition and fraud had been puniſhable. But if you found yourſelf cheated in your bride, why did not you ſend her back the ſame night you were married? then your charge would have procured credit, and you might have obtained redreſs: now it cannot be had in the ordinary courſe of juſtice: we muſt go more artfully to work. I will ſend for *Shuey-guwin* and talk over the matter with him calmly: perhaps by fair and gentle means I may gradually draw forth a diſcovery of the truth. But with regard to his carrying you to ſee his niece, that will not be proper to be laid before the public; neither can it give any advantage to your cauſe. Go home then, make no more diſturbance; on the contrary ſeem contented and happy:

happy : above all things carry it kindly to your wife, leſt you drive her to extremities, that may occaſion you infinite trouble." *Kwo-khé-tzu* finding there was no better courſe to be taken, thanked him and promiſed to follow his advice.

All this while *Shuy-guwin* was not more happy : he had no ſooner ſent away his daughter, but he began to apprehend what might follow. He ſlept not a wink all that night, but getting up in the morning at break of day, ſent people to the houſe of the bridegroom to liſten if they could hear any diſturbance. Intelligence was brought him that every thing was in profound quiet. He revolved again and again what could be the meaning of this tran-

tranquility: he could not account to himſelf for this paſſive conduct of *Kwo-khé-tzu*, whoſe fiery temper he knew very well, and whoſe reſentment he had ſo much right to expect. In the midſt of reflections of this kind he received a meſſage that the *Che-foo* wanted to ſee him. Then his mind miſgave him, and he ſuſpected every thing was not right. With an aching heart he waited on that magiſtrate: who received him into the ſecond hall*, and after the cuſtomary ſalute invited

* The houſes of all the Mandarines are pretty much alike. After one or two large courts, round which are ſmall houſes for the officers of the tribunal, there is a another court, at the end of which is a great hall, wherein the Mandarine adminiſters public juſtice: laſtly follow ſucceſſively two very neat halls for receiving viſits, furniſhed with chairs and other moveables, &c. The courts are large, the gates lofty, and ſometimes adorned with elegant carvings, but the halls

invited him to ſit down. Then ordering all the ſervants out of the room, he very mildly opened the matter. "*Kwo-khé-tzu*, ſaid he, this morning preſented a petition to me, wherein he accuſes you of very criminal practices. You know that even I intereſted myſelf to bring on a marriage between him and your niece: how then could you palm your daughter upon him? You have not only deceived that young nobleman, but me alſo; and thereby ſhewn me the greateſt ſlight and diſreſpect imaginable. Now juſtice demands that this fraud ſhould be puniſhed with the utmoſt rigour, and the youth himſelf inſiſts upon it: but having a reſpect

halls of audience are neither beautiful nor neat. N. B. The houſes in China are generally but one ſtory high.

P. Le Compte, tom. 1. p. 97. P. Du Halde, vol. 1. p. 284.

for

for your brother, who was a great Mandarine, I was unwilling to proceed to ſeverities, 'till I had talked over the matter with you in friendſhip. Pray therefore let me know the whole truth, otherwiſe I muſt ſhew you no favour." Frighted at theſe words, *Shuey-guwin* fell on his knees, "Sir, ſaid he, my life is in your hands: how then can I dare to deceive you? Yeſterday's buſineſs hath ten thouſand intricacies in it: but it was not of my ſeeking: it was a violence upon my inclinations; and if you will pardon me, I will let you know all that relates to it." The *Che-foo* bade him riſe and ſpeak without reſerve. "Let me then inform you Sir, ſaid he, that my niece, whoſe averſion to this marriage is not unknown to yourſelf, is the ſpring and

mover

and mover of all this confuſion. Every ſtep that has been taken was the effect of her management: for ſhe hath a ſurprizing capacity. Yeſterday when the bridegroom came for his wife, I went to my niece, expecting ſhe was ready to go with him: inſtead of that ſhe flew into a paſſion, and refuſed to comply, inſiſting upon it that it was no affair of hers; but ſuggeſted to me for my own ſecurity, to obtrude my daughter upon him in her ſtead: which far from being the reſult of my own choice or intentions, was merely owing to that neceſſity to which ſhe had reduced me. This conſidered therefore, and as it cannot be recalled, let me intreat you to intercede with *Kwo-khé-tzu* to forgive me."

"And is your niece indeed ſo ingenious,

genious, ſaid the *Che-foo?* truly I cannot but admire* a lady of ſuch uncommon ſpirit and underſtanding. If it be ſo, juſtice is diſarmed: only I fear this young gentleman will ſtill nouriſh for her a fruitleſs paſſion." "The diſappointment, ſaid *Shuey-guwin*, may poſſibly increaſe it: however as all is now over, and as my niece is quiet and compoſed, nor thinks any longer of a mar-

* In the original it is, "he was very glad to hear it. I ſhall have a great love and eſteem for her."

The Chineſe, who are the moſt ſubtle crafty people in the world, may naturally be ſuppoſed to eſteem and admire ſubtilty and craft. The reader muſt have obſerved that theſe qualities are predominant in the character of *Shuey-ping-ſin*; who is yet ſet forth by the Chineſe author, as a perfect exemplar of all virtue. The Chineſe morals, notwithſtanding their boaſted purity, evidently fall ſhort of the Chriſtian, ſince they know not how to inſpire that open and ingenuous ſimplicity, void of all guile, which more elevated principles of morality propoſe to our eſteem and imitation.

riage ſhe hath got clear of ſo handſomely, it will be beſt not to alarm her afreſh, but to let the affair ſleep, at leaſt for the preſent. Yet if he will not be prevailed on to forget her; let him wait a little with patience: I hope yet for an opportunity to obtain her for him." The Mandarine, glad to hear him ſpeak thus, ſaid, "If you can ſtill effect this marriage, you will entirely diſarm all reſentment, and convince the world you were no way blameable. But then if this young lady hath ſo much wit, you will not eaſily over-reach her." "Now my daughter is married, and all is quiet, he replied, my niece will be no longer on her guard. If you will pleaſe to ſend for the young gentleman, I will talk over the matter here before you."

The

The *Che-foo* aſſented, and *Kwo-khé-tzu* accordingly came. When they had unravelled the whole affair, the youth remained fully ſatisfied, and told him, "If you will ſtill endeavour to procure me your beautiful niece, I ſhall entirely forget the injury done me, nor ſhall the leſs eſteem and reſpect your daughter. But what means can you think of to effect your purpoſe?" "I am not unprovided of theſe, ſaid the other. Do you go home, careſs and make much of your wife: touch not on the affair of *Shuey-ping-ſin*, nor on any thing that hath paſt: let no diſſatisfaction appear in your face, on the contrary ſeem contented and happy: and on the *third*, the *ſixth*, the *ninth* or *twelfth* day, on any one of theſe, when it is uſual to entertain the

relations, the men in the outer apartments and the women within, let my niece be invited with the reſt: you muſt alſo intreat the preſence of the two Mandarines of the city. *The eight letters* of *Nean-kung* you muſt get changed to thoſe of my niece, whom it will be the principal part of your management to induce to come by means of your wife, and by all gentle and perſuaſive methods. Every thing being thus previouſly diſpoſed, when ſhe is arrived at your houſe and got into the hall, you muſt produce the *eight letters*, and pronouncing them to be hers, tax her with the former deceit ſhe was guilty of, and appeal to the magiſtrates and company for the right you have to do yourſelf juſtice. How after this

can ſhe avoid marrying you?" *Kwo-khé-tzu* was charmed with his plauſible contrivance, and pronounced it excellent. The *Che-foo* himſelf thought it well concerted, yet doubted of its ſucceſs from the proofs ſhe had given of her great penetration, apprehending ſhe would hardly be induced to come." "Why not, ſaid her uncle? my daughter lives in great harmony with her huſband: all is quiet: what then ſhould alarm her?" Here they parted.

Shuey-guwin went home to his houſe, and from thence to that of his niece. He dropped not a ſyllable that could give her ſuſpicion: on the contrary he complimented her on her great ingenuity, in having extricated him ſo well

out of all his difficulties. She received his applauſes with a becoming modeſty. "I was this morning, ſaid he, very uneaſy and fearful of miſchief, for which reaſon I ſent ſpies to liſten if all was right; they brought me back notice that every thing was quiet: perhaps it is ſo, and he is not diſatisfied with my daughter." "I can hardly be perſuaded to believe that, ſhe replied; I am well aſſured he cannot love her: you will yet perhaps hear ſomething about them." "That is by no means likely now," ſaid he as he withdrew: who went home admiring the ſhrewd and ſubtle ſpirit of his niece, and fearing every thing from ſo piercing a diſcernment.

On the other hand *Kwo-khé-tzu* was ſo ſanguine about the ſucceſs of their artifice, that he thought twelve days as long as ſo many years: for in order to remove ſuſpicion, he had brought himſelf to fix on the longeſt day. Three days therefore before it came, he ſent five *Tieh-tſe* or papers of invitation*, one for the young lady, the reſt

* The *Tieh-tſe*, or (as it is rendered by P. Du Halde) *the viſiting billet*, conſiſts of a ſheet of red paper, ſlightly embelliſhed with flowers of gold and folded up like a ſcreen. On one of the folds is written the name of the perſon who ſends it with the addition of ſome reſpectful terms, according to the rank of the perſon to whom it is ſent: they would ſay for inſtance, *The tender and ſincere friend of your Lordſhip, and the perpetual diſciple of your doctrine, preſents himſelf in this quality to pay his duty, and make his reverence even to the earth.* Which is expreſſed in theſe words *tun-ſhew-pay.* It conſiſts of only one line of writing.
P. Du Halde, vol. 1. p. 296. P. Semedo, p. 60.

for her uncle and his three ſons. *Shueyguwin* carried that for his niece to her himſelf. "The day, ſaid he, that I followed your advice and ſent away my daughter, I was very apprehenſive of bad conſequences. You encouraged me, and rather foretold a great deal of joy. Your prediction is now verified, and all is right between her and her huſband; otherwiſe he would hardly have ſent us theſe invitations: here is one directed for yourſelf; which, as there will be other female relations there, it will be but right in you to comply with." The young lady aſſented. "If you intend to go then, ſaid her uncle, it is cuſtomary always to ſend ſome preſent a day or two before." She agreed it was proper. Upon which

he

he run and fetched the gilded paper and paint for her to write the particulars of the preſent*: in the mean while ſhe deſired him to get it ready, for as it was for a new relation, ſhe

* It is the cuſtom in China to accompany their preſents with billets of the particulars. Sometimes they ſend theſe billets before the preſents are bought, intending to purchaſe thoſe which ſhall be pitched upon: theſe are ſelected from the reſt by drawing a ſmall circle round them, &c. Then a billet of thanks is returned, wherein mention is made of what is either received or choſen. If any thing is returned back or refuſed they add the words *Pi-ſie, theſe are precious pearls, I dare not touch them.*

P. Du Halde, vol. 1. p. 298.

N. B. The *gilded paper* mentioned above, is perhaps only the *red paper* deſcribed in the preceding note as ornamented with the golden flowers. See P. Du Halde, ibid. P. Semedo, p. 60. As we are not informed by the authors juſt quoted, that they write with a different colour on theſe occaſions; by *paint* in the text is probably meant only *ink*, which as it in *China* is uſed with a hair pencil may properly enough be ſo called. This will be found explained in a future note.

would

would have it conducted in the genteeleſt manner. *Shuey-guwin* obeyed her with great ſatisfaction, and went to his ſon-in-law to tell him that his niece would certainly come. "Prepare, ſaid he, the *Nean-kung:* ſhe ſuſpects nothing: I told you this was the way to catch her." *Kwo-khé-tzu* got ready the piece of ſilk together with the proper letters, and gave them to his wife to fix them on.

Shuey-guwin had notwithſtanding frequent returns of doubt and diſtruſt, fearing that ſome whim would ſeize his niece, and prevent her from going at the time appointed. He went therefore the day before, and adviſed *Kwo-khé-tzu* to ſend two of his maids to know

if

if ſhe would aſſuredly come. He approved of his advice and ſent the women accordingly: who together with enquiries after her health, ſaid that her company would give ſuch pleaſure to their maſter and miſtreſs, that they could not be ſatisfied 'till they had ſent to know whether ſhe would certainly favour them with it. She told them, if they had not paid her this compliment ſhe intended to go and wiſh them joy. This ſhe ſpoke with a very pleaſant countenance, ordering tea to be brought, and appointing them to ſit down on one ſide of the room. While the ſervants were gone for tea, ſhe aſked them; "Hath your miſtreſs been well ſince ſhe came home?" One of them anſwered, "She hath been very well, and

and paſſes her time with much ſatisfaction in playing, telling ſtories, and ſuch diverſions." "This morning, ſaid the other, my maſter brought her a piece of red *twan-ze* or taffaty to fix ſomething of embroidery upon it." "Flowers I ſuppoſe," ſaid *Shuey-ping-ſin*. "They were neither flowers, nor any thing in colours, ſhe anſwered: but ſomething in gold." "Poſſibly letters," ſaid the young lady. "Yes, ſhe replied, they were letters." She aſked how many pieces there were: and was anſwered about ſeven or eight. Then having entertained and given them preſents, ſhe diſmiſſed them. They returned home with anſwer that the young lady would not fail to come.

"Twice

"Twice, ſaid *Kwo-khé-tzu*, have meſſages been ſent, they muſt go again tomorrow which will finiſh the compliment. Accordingly he gave them a golden box curiouſly wrought, in which he incloſed ten large pearls of the fineſt water: and ſent them away with proper inſtructions. *Shuey-guwin* who was preſent inquired the meaning of this. "*The eight letters*, ſaid he, have been followed by no preſent, for which reaſon I ſend theſe jewels." "You are right, ſaid the other; you have as good a head as my niece: you know what belongs to ceremonies*. When once you

* There is nothing for which the Chineſe have higher veneration than their ceremonies: theſe are looked upon by them as eſſential to the good order and peace of the ſtate. The common

you are married what a ſenſible pair will you two make ?"

The maids carried the preſent in the name of the bride, whoſe compliments they preſented with a great deal of ce-

mon ſalutations, viſits, preſents, feaſts, &c. &c. being rather ſo many ſtanding laws than faſhions introduced by cuſtom. Among their books upon this ſubject, there is one that preſcribes upwards of 3000 rules of civility. Far from being diſcouraged at their number, the Chineſe, who are brought up to them from their infancy, are greatly pleaſed with them, and believe for want of the like, other nations become barbarous. One of the principal councils of the empire, called the *Li-pu* or *Tribunal of Rites*, is eſtabliſhed to watch over the obſervance of them, wherein it is ſo ſtrict that it will not excuſe even foreign ambaſſadors from the obligation.

P. Du Halde, vol. 1. p. 249. 291. vol. 2. p. 62.

Ridiculous as theſe punctilios may appear, to them is owing in a great meaſure the wonderful ſtability of the Chineſe empire, and its having ſubſiſted above 4000 years.

Compare on this ſubject the fine remarks in L'Eſprit des Loix, liv. 19. ch. 12, 13, 16, 17, &c. with P. Le Compte, tom. 2. p. 30—49.

remony,

remony, intreating her ladyſhip to let their miſtreſs ſee her as ſoon as poſſible, for that ſhe had a thouſand things to talk over with her. "She likewiſe, proceeded they, intreats your acceptance of this box of pearls: which ſhe gave us to preſent to you privately as a ſmall acknowledgement for the trouble your ladyſhip had at her wedding."

"Theſe pearls, ſaid *Shuey-ping-ſin* looking upon the box and its contents, are exceedingly precious indeed: if they are to be ſold, my houſe is not valuable enough to purchaſe them: if they are a preſent, I dare not be bold enough to accept them: therefore carry them back again to your lady: I will at leaſt defer my acceptance of them till

till I ſee her." The women expreſs'd an unwillingneſs to carry them back. "Well, ſaid ſhe, on no other condition will I go to your houſe." The maids not being prepared for this accident, with ſome difficulty took up the box and carry'd it back with them.

By this time arrived *Shuey-guwin*, who commanded her ſervants to get ready the chair of ſtate and the *Whang-ſan* or umbrella. His niece hearing him cried out, that ſo much ceremony and trouble was needleſs. "Needleſs! replied he; at the houſe of your couſin yonder are aſſembled a great many Mandarines and people of quality; and every thing is diſpoſed with the utmoſt grandeur: and will not you make a

ſuitable

ſuitable preparation?" "My father, ſaid ſhe, is in diſgrace and baniſhment: how will it appear for me to aſſume ſo much pomp and ſtate at a juncture like this? It will not only expoſe me to the deriſion of the world, but ſhould the Emperor hear of it, he will think that our houſe contemns his authority. Pray uncle don't give yourſelf ſo much trouble, when I am able to give orders myſelf." "Well then, ſaid *Shuey-guwin*, if I leave you to yourſelf; how will you proceed?" "Yeſterday, replied ſhe, came here four countrymen, that brought corn with them; two of them I ordered to ſtay: there is a little chair in the houſe, which two men can carry: they ſhall attend me with that." "Should you come in that manner,

ſaid her uncle, would you not be more expoſed to the laughter of mankind? Would your relations and the other viſitants ſhew you any reſpect?" "Let me be laught at or affronted, ſaid ſhe, I go notwithſtanding no otherwiſe than I ought." When *Shuey-guwin* found her ſo determined, he ſaid, "Enough! it ſhall be as you pleaſe. It is high time for me to go: I hope we ſhall preſently ſee you there." He then took his three ſons with him and departed.

Kwo-khé-tzu, who waited for her arrival with the utmoſt impatience, had ſent people to inform him of all her motions: and when he heard that ſhe was preparing to come, was hardly able to contain his joy. He then applied to the

the *Che-foo* and *Chi-hien* to be witneſſes to the marriage: and having ſent for four counſellors *, he laid before them the ſteps he had taken, both the box of jewels which had been ſent for a preſent, and her writing of *eight letters* which he had to produce. He then ordered ſeven or eight luſty women to be ready, who immediately when ſhe was ſet down were to prevent her from getting away, as alſo from flying into any outrage. He had likewiſe prepared a chamber for her reception, ſet off with the richeſt furniture of gold and ſilver. Mid-day was now paſt, when

* Beſide the *Che-foo* and *Che-hien*, &c. every city hath nineteen leſſer magiſtrates employed in ſeveral *Offices* ſubordinate to the principal: two whereof have a *preſident* and *four counſellors*, &c. P. Semedo, p. 131.

intelligence was brought him, that the young lady was ſet out. He was preſently informed ſhe was arrived half way. Tranſported at the news he inſtantly planted the muſic at the gates, ordering them the moment ſhe arrived to ſound aloud the marriage ſong*. So great was his impatience, that the chair not inſtantly appearing, he could not forbear going out to look for it†. At a diſtance he beheld it coming, attended by four well-looking maids, and followed by ſeven or eight ſervants. Raviſhed at the

* The reader is not to underſtand by this expreſſion, that there is any piece of muſic particularly appropriated to the nuptial ſolemnity, or always to be uſed on that occaſion. None of the accounts of China mention any ſuch thing: and the contrary is evident from the beginning of the next chapter, &c.

† This is to be ſuppoſed a piece of levity inconſiſtent with the Chineſe gravity and decorum.

ſight,

fight, he ſtay'd in the ſtreet till they were got pretty near: he then haſted in, and told the company that his new bride was juſt at the door. They all wiſhed him joy, except the two Mandarines of the city, who ſaid one to the other, "This young perſon diſcovered at firſt a great deal of ſenſe: but there is a weakneſs in women, which notwithſtanding their wit fails not to appear one time or other; and in this inconſtancy they are inferior to men." "This is a poor unfortunate girl, ſaid the other; with all her caution and foreſight ſhe at length is fallen into the ſnare."

Scarce had he ſpoke, when *Shuey-ping-ſin* arrived at the gates; and the four female attendants lifting up the

chair, ſhe roſe from her ſeat * in order to go out. At the ſame inſtant the muſic and trumpets began to ſound. Struck with the noiſe, and alarmed at the ſight of the eight women planted near the door, ſhe ſet herſelf down again in her chair, and turn'd her face aſide in great diſpleaſure, ſaying, "The noiſe of this ugly muſic is enough to tear one's head to pieces: it would kill me if I was to go in!" Then immediately ſhe gave a ſignal to return, and her attendants carried her out of ſight in a moment: they came the more ſlowly, in order to make their retutn the ſpeedier.

* The cuſtom is to ſit at the bottom of the chair or ſedan croſs-legg'd upon a cuſhion. And yet theſe vehicles are made ſo very low, that the perſon doth almoſt reach the top with her head. Modern Univerſ. Hiſt. vol. 8. p. 260. note.

CHAP.

CHAP. VIII.

KWO-khé-tzu hearing the trumpets and muſic, never doubted but *Shuey-ping-ſin* had entered the houſe: nay he poſted himſelf in a private corner that he might behold her as ſhe paſſed by: having waited ſome time, and heard the muſic play twice, he began to wonder that no body appeared; but how great was his aſtoniſhment and confuſion, when the eight women came to tell him, his beautiful miſtreſs was gone back again. He enquired the meaning. They told him that when the muſic begun to play, ſhe ſeemed ſurprized, and inſtantly fled. He aſked why they did not endeavour to ſtay her? They ſaid, that was im-

poſſible, ſhe was gone ſo ſuddenly. He would have ſent his people after her, but they aſſured him it would be in vain; ſhe muſt have got home by this time: for that ſhe went away as ſwift as an arrow. *Kwo-khé-tzu* raved and ſtared like a madman: he returned to the hall, and acquainted the Mandarines of the city, together with all his relations and friends. Some of them ſmiled, all were aſtoniſhed.

"This young woman, ſaid the *Chefoo*, is a prodigy: to diſcover his intention from the bare playing of the muſic! What, ſaid he, turning to *Shuey-guwin*, does your niece ſtudy at home any book of divination?" "When ſhe was a child, replied her uncle,

uncle, ſhe would be always with her father poring over his books; ſo that by often reading and converſing with him, ſhe would tell what days would be fortunate, and what unlucky: when to expect good weather, or bad: but we never uſed to regard what ſhe ſaid: however ſhe now ſeems to have a ſpirit of divination, that from the bare ſound of the muſic could diſcover our intentions."

None that were preſent could help conceiving a great eſteem and admiration for a lady of ſo much diſcernment. *Kwo-khé tzu* ſtood overwhelmed with the deepeſt melancholy: at length rouſing himſelf up, he could not help making one other effort, by ſending

ſending the two females once more to her houſe. They were ordered to remind her that this was the twelfth day of her couſin's marriage: that her friends and relations were there aſſembled: that their miſtreſs had a particular affection for *her*, and renewed her intreaties that ſhe would not diſappoint her of her company, it being a pleaſure ſhe had ſo much depended on: and that their maſter had the utmoſt eſteem and reſpect for her. All this they punctually delivered: adding farther, that they were ſurprized her ladyſhip ſhould return, after ſhe had once come to the door: that the muſic was now removed; and therefore they hoped nothing would prevent her from going again.

She

She replied: "As I thought the invitation I received from your lady and her ſpouſe, flowed from ſincere and undeſigning friendſhip, I eſteemed it my duty to comply with it: how far it proceeded from ſiniſter views, is beſt known to themſelves. But if there was nothing extraordinary intended, how came the *eight letters* to be changed? What was meant yeſterday by the preſent of pearls? What brought the *Che-foo*, and *Che-hien*, who I have diſcovered were at his houſe? Was it not with a view of trepanning me into a marriage with your maſter? Thank Heaven* the muſic at the door preſerved

* It is thus that the Chineſe generally ſpeak of Divine Providence: ſee pag. 17. of this hiſt. & *paſſim*:

ſerved me: but for that friendly alarm I had now been at his diſpoſal. [Then wiping her eyes, for ſhe could not refrain from tears when ſhe thought of

paſſim: and here it may not be improper to obſerve, that although the vulgar are chiefly of the idolatrous ſects of *Fo* and *Tao-tsë*, yet the Literati, Mandarines, &c. profeſs no other religion than that preſcribed in their ancient claſſical books, which is the worſhip of one Supreme Being, the Lord and ſovereign Principle of all things, under the name of *Shang-ti*, i. e. *Supreme Emperor*: but more frequently under that of *Tien*, or *Heaven*: which their interpreters explain to mean, *that Spirit which preſides in* HEAVEN, *becauſe* HEAVEN *is the moſt excellent work produced by this firſt cauſe*. The ſame books enjoyn to honour, but (as the miſſionaries pretend) with a ſubordinate worſhip, inferior ſpirits which preſide over cities, rivers, mountains, &c. None but the Emperor ſacrifices to *Heaven*, which he does in a magnificent temple three or four times a a year. After all moſt of the modern Literati underſtand the word *Tien*, &c in their ancient books in a low material ſenſe, and are downright atheiſts.

See P. Du Halde, vol. 1. p. 640, 658. &c.
P. Semedo, p. 96.

the

the narrow eſcape ſhe had had;] Go home, proceeded ſhe, and together with my humble ſervices to your maſter, adviſe him to live peaceably and lovingly with his wife: for that he and myſelf are never formed to come together: it will therefore be his wiſeſt way to deſiſt from all future attempts, and to trouble me no more."

When this anſwer was reported to the Magiſtrates and the company, their admiration was ſtill increaſed, and they looked upon her as no leſs then a propheteſs: however as they had been invited to a feaſt, and had been waiting a great while, they deſired it might be ſerved up; and after they had eaten, took their leaves and departed.

When

When all the company was gone: "Certainly, ſaid *Kwo khé-tzu* to *Shuey-guwin* whom he had detained ſtill with him: your niece is a woman of uncommon penetration: and yet all this may be accounted for, without ſuppoſing her poſſeſſed of ſupernatural powers: perhaps ſhe and you have agreed together to play me theſe tricks: and it was from yourſelf ſhe learnt my deſigns." *Shuey-guwin*, piqued at this ſuſpicion, not only denied it with the moſt vehement aſſeverations, but offered to take his ſolemn oath * of it. He

* After a very cloſe enquiry among the writers concerning *China*, the Editor hath not been able to meet with any account of the Chineſe Oaths or Forms of ſwearing, nor of the ceremonies attending it. But this is not the only omiſſion, which we have reaſon to complain of in

He accepted this offer, and remained ſatisfied: then deſiring him to ſit down by

in the deſcriptions which thoſe gentlemen give of the civil and religious rites of *China*.

That the *Chineſe* are not without Forms of Swearing, appears not only from the text, but from the following Authors. The firſt is *Martinius*, who in his *Atlas Sinenſis*. (pag. 13.) tells us, that in every city, among other idol-temples, "is a magnificent one to its guardian "Genius, in which although idols are at pre-"ſent ſacrilegiouſly worſhiped: yet there was "a time when they only acknowledged the "tutelar Spirit. Here all the Magiſtrates, "when firſt they enter upon their office, TAKE "AN OATH *(ſacramentum dicunt)* by which "they promiſe to diſcharge it faithfully, and to "have regard to juſtice: calling upon the Spirit "to bear witneſs and to puniſh their default." Ogilby hath copied this account, and from this or ſome other writer adds, "In ancient times "inſtead of images in theſe temples, was only a "board written with characters [of gold] to this "effect, *The ſeat of the guardian Angel of the city.* "But in theſe latter times they have uſed ima-"ges inſtead of boards to repreſent their protect-"ors, ſo to ſtrike the greater awe on thoſe that "take the *Oath* [of allegiance] vol. 2. p. 547."

Picart gives the ſame paſſages, and tells us that the Mandarines, not only when they enter on

by him, he ſaid, "When firſt I ſaw your niece, I fell in love with her for her

on any poſt do homage in the firſt place to the *Chin-hoan* or guardian Genius, and take the *Oath*, &c. but that this homage muſt be repeated twice a year. See vol. 4. p. 220.

Martinius alſo tells us of the *Chineſe*, that "PEJERANTES, *obſcenæve loquentes audire rarum* "*eſt.*" Which however proves the exiſtence of the thing. Atlas Sin. p. 9.

That forms of ſwearing are familiar to the *Chineſe*, appears alſo from a curious paſſage in *The Travels of P. Gerbillon, &c. into Tartary in* 1689, as given us by P. Du Halde, vol. 2. the length of which the reader will excuſe. That father, who was preſent at the treaty concluded between the *Ruſſians* and *Chineſe* for ſettling their reſpective frontiers, tells us, that after each party had ſigned and ſealed the two copies that were to be delivered to the other, viz. the *Chineſe*, one in *Tartarian* and the ſecond in *Latin*; and the *Ruſſians* one in their own language and the other in *Latin*; after this the ambaſſadors riſing all together, and holding each the copies of the treaty, "*ſwore* in the names of their maſters to "obſerve them faithfully, taking Almighty "GOD, the Sovereign Lord of all things, to "witneſs to the ſincerity of their intentions. "Our ambaſſadors, (adds the father, meaning "the *Chineſe*,) had expreſs orders from the "Emperor, to *ſwear* the peace by the GOD of "the

her beauty, but now were ſhe more ugly than *Ghiang-koo*, I ſhould admire her no leſs

" the Chriſtians, believing nothing could influ-
" ence the Ruſſians more to the obſervance of
" it, than their knowing it was ſworn in the
" name of the TRUE GOD. Our ambaſſadors
" had compoſed the form of an *Oath*, which I
" ſhall here faithfully tranſlate, the better to
" ſhew their genius."

The *Oath* itſelf is too long to be here inſerted: but after obſerving that *effuſion of blood, &c. is intirely contrary to the will of Heaven, which is a friend to publick tranquillity*, and after giving the heads of the treaty, it concludes in this remarkable manner, *But ſhould any one have the thought only or ſecret deſign to tranſgreſs theſe articles of peace, or breaking his word and faith, ſhould violate them out of private intereſt, or from the deſign of exciting new troubles and of rekindling the fire of war, we pray the Supreme* LORD *of all things, who knows the bottom of men's hearts, not to ſuffer ſuch people to live out their days, but to puniſh them by an untimely death.*

" It was the deſign (he adds) of the *Chineſe*
" ambaſſadors to have read this form of *Oath*
" before an image of the God of the Chriſtians,
" and to have adored him by proſtrating them-
" ſelves on the ground according to their cuſtom,
" and then to have burnt the ſaid formula ſigned

leſs for her ingenuity and wit. I am diſtracted to obtain her: you muſt ſtill contrive ſome way to oblige me."

" with their hand, and ſealed with the ſeal of " the Emperor's troops. But the *Ruſſians* ſaid " each party ſhould ſwear after their own man- " ner. For this reaſon our ambaſſadors drop- " ped their own *formula* .... and ſwore in the " in the ſame terms with the Ruſſians." *Ibid. pag.* 315. *Let. ed. vij.* 195.

But that the *Chineſe* are not unacquainted with *Forms of Swearing*, and that they readily adopt thoſe of other nations, appears alſo from *a Letter of P. Jartoux* in the *Lettres edifiant. & curieus. jx.* 403. where we are told, but in general terms, that to remove certain ſcruples of the Miſſionaries, the heir apparent *Swore upon the faith of a Prince*, and moreover *drew a Croſs upon the ground, and Swore by the Croſs.* See alſo *P. Du Halde, vol.* 1. *p.* 385.

Upon the whole then it may be inferred from the above extracts, that the manner of *Swearing* in *China* is to fall proſtrate before the image of one of their *Genij*, Spirits, &c. calling upon him to atteſt the truth and integrity of their words or actions, and to puniſh any deviation from it. *Vide Mart. Hiſt. p.* 12.

The length of this note it is hoped will be excuſed, as it is upon a ſubject, which perhaps is no where profeſſedly treated of, but in this book.

After

After a profound ſilence of ſome minutes, *Shuey-guwin* ſtarted up and ſaid, "I have at length diſcovered means which I think cannot fail." *Kwo-khé-tzu* was all attention. "The twentieth day of the ninth moon, proceeded the other, is the anniverſary of her mother's death, when it was her yearly cuſtom to go to her tomb, and there to burn incenſe and offer up ſacrifice*: at which time ſhe receives

* As the *Chineſe* are diſtinguiſhed for filial piety beyond all other nations, ſo they ſeem to carry this to an idolatrous exceſs. Various and exceſſive are the honours which they pay to their deceaſed parents and anceſtors. * Before the dead are interred, while the corpſe lies in ſtate they make many proſtrations, and offer perfumes, flowers, lighted tapers, &c. before it. They afterwards obſerve a long time of mourning [three years for a father or the Emperor] during which time they wear coarſe white garments,

* *Dionyſ. Kao. p.* 179, *n.*

receives her rents of the neighbouring villages, and walks and amuſes herſelf for

ments, and muſt retire from all publick employments, &c. They afterwards every ſpring and autumn meet in an apartment called, *The Hall of their Anceſtors*, where all the deſcendants of the family aſſemble, and burn perfumes, offer delicate viands, &c. before their images, their pictures, or at leaſt their names. The laſt honours the *Chineſe* pay to their deceaſed parents is to reſort once a year to their burial places; which are built without the city, generally upon ſome eminence, and planted round with pine and cypreſs trees, diverſified with little groves, &c. After clearing the ſepulchres from weeds and buſhes, they make the ſame expreſſions of veneration, gratitude and grief, which they obſerved at their death. Then they offer up on the tomb, wine and victuals, with which they afterwards regale themſelves. The *Jeſuits* alledge that theſe ceremonies, as preſcribed by the laws, are not idolatrous, but only marks of civil reſpect: but this notion has been much controverted by the Miſſionaries of other orders. However the former (while they had admiſſion into *China*) allowed their converts to join in thoſe rites, tho' they taught them to place a crucifix * among

* *So P. Gobien quoted by Picart, p.* 213.

for two or three days among the gardens. At that juncture do you provide a good ſwift horſe for yourſelf, and a ſet of ſtout *Cooleys* or chairmen: lay wait for her with theſe as ſhe goes or returns: ordering them, when you give the ſignal, to ſtop the men that carry her chair, and after they have fallen upon them and beat them, to ſeize and carry her home to your houſe."

among the ſtatues when they made the proſtrations. But it is agreed that the *Bonzees* have introduced many ſuperſtitious practices, ſuch as burning gilt paper in the form of money, and even pieces of ſilk; teaching that the ſouls of the deceaſed hover about and feed upon the meats and perfumes that are burnt. N. B. At or near the tombs of people of quality are built ſeveral apartments, where the relations ſometimes paſs a month in mourning, and whither they occaſionally return.

P. Du Halde, vol. 1. p. 306. &c. P. Semedo, part 1. ch. 16. & 19 *paſſim.* Picart, p. 212, &c.

Kwo-khé-tzu was charmed with this propoſal, and reſolved to put it in execution. "Nothing, ſaid he, can defeat a deſign ſo well concerted as this: unleſs badneſs of weather ſhould keep her at home." "Even that, ſaid *Shuey-guwin*, will hardly prevent her from going: for ſhe bears the greateſt regard for her mother's memory." *Kwo-khé-tzu* had no farther doubts about the ſucceſs of their project: in the happy contemplation of which *Shuey-guwin* left him.

As ſoon as he got home, he haſtened to his niece to chide her for what had happened. "Your couſin's huſband, ſaid he, ſhewed you great civility, not only to invite you, but alſo to do it in

ſo

ſo reſpectful a manner: and for you to come to his door and then run away, what could occaſion ſuch ſtrange behaviour? It hath brought a great deal of ſhame not only on yourſelf but alſo on me: for I could hardly lift up my head any more in company." "I need not uſe many words, replied *Shueyping-ſin*; let me only ſay, that whether my ſuſpicions were well grounded or not, is beſt known to himſelf, but I had certainly the ſtrongeſt foundation for them." "By no means, ſaid he, all that he wanted was to pay his compliments to his new relations, and to ſhew you that reſpect which he thought due to the couſin of his wife." "That, ſaid his niece, you will hardly perſuade me to believe: nay although I eſcaped

the ſnare this time, I am of opinion that he is ſtill contriving ſome trick to catch me. And you know beſt whether you yourſelf are altogether innocent. You will probably deny it; but the event will ſhew it before it be long." *Shuey-guwin's* heart began to beat, and he went home without uttering a ſingle ſyllable.

Now the ninth moon being come, *Shuey-ping-ſin* began to think of paying her reſpects at her mother's tomb, and of viſiting the places where ſhe was every year accuſtomed to go. She ſent therefore to acquaint her uncle and his three ſons, of her intention. It inſtantly occured to *Shuey-guwin*, that if he went with her, he would be thought a party concerned

concerned in the carrying her off: he therefore returned for anſwer that he was indiſpoſed. She then deſired his two eldeſt ſons might accompany her: but they, it was anſwered, were ingaged in buſineſs which they could not leave: but that his youngeſt ſon, if ſhe required it, might go with her. At the ſame time he ſent to adviſe *Kwo-khé-tzu* of it, and that ſhe was to ſet out the very next morning.

On the morrow ſhe ordered every thing to be got ready with ſuch preparation, as might teſtify her reſpect for the memory of her mother. She appointed her grand chair* to be ſet out, together

* The compilers of the *Modern Univerſal Hiſtory* inform us, that theſe chairs or ſedans are of two

together with four ſmaller chairs for her maids. She had a horſe brought to

two ſorts. Thoſe belonging to people of quality are borne on two or more men's ſhoulders; but thoſe of the inferior rank have only one pole put through a ring on the top; and rather reſemble a large cage carried between two men, the hindermoſt holding it with both his hands to prevent it from jogging to and fro.

Thoſe of the inferior kind, which are commonly of japanned wood, have either ſome ſmall holes or oblong narrow ſlits, not only to let in the air, but to give them that are in it a glimpſe of what paſſes in the ſtreets through which they are conveyed: but thoſe of the better ſort are covered with ſuch rich ſilks as not only ſhut out the light, but even the freſh air.

The ſame writers deſcribe both kinds as made very low. (See vol. 8. p. 260. note K.)

If one may judge from the Chineſe prints, theſe ſedans are not ſo very low, as they are here repreſented. And with regard to thoſe uſed by the men for travelling, Du Halde aſſures us that they are higher as well as lighter than thoſe uſed in Europe. Theſe, he ſays, are made of *bambû*, and are of a convenient ſize for ſitting at eaſe, being carried by men like ours. If there be but two chairmen, the ends of the poles reſt on their ſhoulders: but if there be

to the door in the ſtreet for her couſin*: then ordering the chairs into the hall, and having placed herſelf and her women in them, the chairmen came and took them away. From thence they marched along in great order; firſt of all went the chair of ſtate, preceded by a magnificent umbrella, and carried by four *cooleys* or chairmen: then came the four ſmall ones, followed by her couſin on horſeback attended by two ſervants.

be four, then the ends of the poles, as well before as behind, paſs through two running knots of a ſtrong pliable cord, hung by the middle to a thick ſtick, whoſe ends reſt on the ſhoulders of the chairmen. P. Du Halde, vol. 1. p. 266.

N. B. All authors inform us, that the chairs uſed on ſolemn occaſions are very ſplendid, being finely gilt, and in other reſpects pompouſly decorated.

* *Brother* in the original.

They

They were now got out of the city, and wanted but about a *lee** of the tomb: when ſuddenly there came up three luſty men on the left hand and as many on the right; who ſtopped the grand chair. And preſently after from among the buſhes, there ruſhed out more than twenty *cooleys* or chairmen, five or ſix of whom immediately ſeized on the chair, crying out to them who carried it: "This is our place; would you take our livelihood from us?" Then beating them off, they took it up and ran away with it as faſt as they could. The ſervants on horſeback ſeeing this, rode after them, demanding how they durſt offer ſuch inſult to a lady of

* See note pag. 15.

quality.

quality. They made no reply, but hurried away the faſter.

One of the ſervants was almoſt up with the chair: when of a ſudden bolted out *Kwo-khé-tzu* himſelf and ſtopped him. "How now, impudence! ſaid he, your lady there is my wife." "I knew not that, Sir, ſaid the ſervant, I only did my duty: which had I not done, my lady would have puniſhed me." "Lay the blame upon me, replied the other, do you go home about your buſineſs." The ſervant ſtood ſtill. Then *Kwo-khé-tzu* forbidding him with heavy threats to advance, haſted after the chair. By this time the four other chairs were come up together with the attendants; who

who after a little conſultation, turn'd about and went home again.

In the mean while *Kwo-khé-tzu* accompanied his prize 'till it was got within the gate of the city: then giving the ſtricteſt charge to his ſervants to take great care of it, and ſee it ſafely ſet down within his houſe, he turned aſide to the *Che-foo* and *Che-hien*, in order to intreat them to come and be with him.

CHAP IX.*

KWO-khé-tzu was not ſo overjoyed that he had ſecured the prize, as to be neglectful of what might happen;

* *CHAP. V.* in the Tranſlator's manuſcript.

leſt

leſt therefore upon her arrival at his houſe, ſhe would make a diſturbance and reject the marriage, he made all poſſible haſte to fetch the Magiſtrates of the city, together with others of his relations and friends; in order to produce *her eight letters* before them; and to ſilence whatever ſhe might plead to the contrary. He was tranſported that he ſhould now recover his credit, in ſhewing himſelf capable of outwitting her; and congratulated him as well for the happy concerting of his project, as for the reſolution and dexterity with which it had been executed. He uſed ſuch expedition in muſtering his friends, that he was got home before the chair. It was not however long behind him. He ſoon ſaw it coming; his people driving

driving along the ſtreets, and clearing their way like a ſwarm of waſps. They were going to ſet it down at the gates: but he would not let them, neither at the ſecond door, but made them carry it into the great hall. Upon this the *Che-foo*, the *Che-hien*, and all his relations and friends roſe up, and came to meet him, crying out, "*Kong-héé*, or much joy to you! how rare is it to find a woman ſo beautiful and ſo accompliſhed as *Shuey-ping-ſin?* What cauſe have you to rejoice in having at length obtained ſo ineſtimable a treaſure?" *Kwo-khé-tzu* beheld the chair with the moſt evident ſatisfaction, and advancing towards the upper end of the hall, returned their compliments with equal civility: "Extraordinary, ſaid he, as

this

this ſtep I have taken may appear, I have been guilty of no unwarrantable violence: this lady was the perſon to whom I was originally contracted in marriage; and the receiving another woman in her ſtead, was the effect of her contrivance: the opportunity I now have, permits me but barely to do myſelf juſtice: I muſt therefore deſire you all to be my witneſſes; and that the *Che-foo* and *Che-hien* will be in this affair as my father and mother, in making the marriage firm and valid, and in preventing any farther trouble about it.

Thoſe magiſtrates adviſed him to bury in profound ſilence all that was paſt; telling him they were ready

to atteſt what he had aſſerted; that ſince he had brought her there, he was now obliged to marry her, and therefore had nothing to do, but to carry her in, and have performed the uſual ceremonies *. *Kwo-khé-tzu* deſired before this was done, ſhe might appear before them; that ſhe might have no pretence to complain of compulſive or haſty meaſures, or that the marriage was conducted otherwiſe than openly, with the moſt proper and deliberate decorum. "Well, ſaid the *Che-foo*, if you would rather have it ſo, let the chair be opened, and let the lady appear."

* Viz. "of drinking wine together; of mak-"ing their joint reverences to Heaven, &c." (See note page 110:) to which ſome writers add, "and to the names or images of their anceſtors."

See P. Semedo, p. 72.

Kwo-

Kwo-khé-tzu then ordered his women to go to the chair, and lifting up the curtain, to open the door. They went accordingly, but found it lock'd: of which they returned and inform'd their maſter. He was not ſurpriz'd at this, attributing it either to her delicacy or her fear. Then going himſelf and trying in vain to open the lock, at length he broke it. On this, the women advanced to open the door, which as ſoon as they had done, they ſtood ſtill for ſome minutes. Enrag'd at this delay he began to ſtorm at them, aſking, why they ſtood ſtaring, and did not hand their lady out of the chair? With looks of the utmoſt aſtoniſhment and confuſion, they told him there was no lady; not ſo much as the ſhadow of one. He

was greatly ſurprized, and advancing to the chair to be ſatisfied himſelf, inſtead of the fair *Shuey-ping-ſin*, he ſaw nothing but a bundle wrapt about with a ſcarlet cloth. At this he fell a ſtamping and raving like one diſtracted: "How can this be poſſible? ſaid he; one of my own women ſervants this morning ſaw her dreſt, and ready to go into the chair, but a little while before it ſet out."

The *Che-foo* and *Che-hien*, with the reſt that were invited, went alſo to the chair, and with equal aſtoniſhment ſaw nobody was in it. "Surely, ſaid they all, this young lady muſt be a propheteſs, and have a power of divining, thus to foreſee, and avoid all your purſuits: 'tis enough; you muſt think no more

of

of her: for whether ſhe be ſaint or demon, there is no fathoming her contrivances: ſhe muſt ſurely be of no common capacity." *Kwo-khé-tzu* was too much mortified and confounded to anſwer a ſyllable. The *Che-foo* ſeeing him caſt down and dejected, ordered them to take out the bundle and ſee what was in it. Opening it they found only a box filled with pebble ſtones. At this every body laugh'd: and taking their leave, left *Kwo-khé-tzu* to bewail his diſgrace*.

* The Chineſe author hath told this ſtory with ſo little art, that in page 173 he foreſtalls our curioſity by informing us, that when *Kwo-khé-tzu* forbad the ſervant to advance, "He (the ſervant) knowing what he was about, "ſaid, it is very well, I will ſtay here and reſt "myſelf. Accordingly he ſtay'd till the other "ſmall chairs were come up, in one of which "was

He was ſo diſturbed in his mind, that for ſome time he did not perceive they had left him: at length raiſing up his head and looking round, he ſaw his hall empty, and nobody left, except one friend, who ſat unobſerv'd in a corner, and ſeem'd buried in profound thought. The name of this perſon was *Chun-kéé*. Taking courage to find he was not totally deſerted, the youth called out, inviting him to come and ſit down with him, and to talk over the affair that had happen'd. "To-day, ſaid he, after having thought myſelf ſecure of the accompliſhment

" was *Shuey-ping-ſin*: whom he with the reſt of " the ſervants, accompanied home again."

The Editor hath taken the liberty to ſuppreſs this ſingle paſſage, which he doubts not every reader of taſte will pardon.

of

of my wiſhes beyond all poſſibility of diſappointment, how have I been deceived, and ſhamed and mortified? I cannot account for the trick ſhe hath play'd me; it ſeems to exceed all human power: and yet I cannot forget her; neither ſhall I give her up, as thoſe here adviſed me. Tell me how you would act in like ſituation?" "This young lady, anſwer'd *Chun-kéé*, is very ſubtle; ſhe is no leſs uncomplying and obſtinate: to think to obtain her therefore by ſoft and gentle means, will be involving yourſelf in an endleſs purſuit: nothing but downright force can ſucceed with her." "Alas! replied the other, of what little effect bare force can be, the diſappointment of this day may ſhew: beſides, after this unſucceſs-

ful attempt, ſhe will not eaſily fall in my way again: her youth and ſex will afford her no occaſion to ſtir out for the future: nor will ſhe readily venture of herſelf." "Do not deſpair, ſaid the other, I have bethought myſelf of an expedient, that does not ſeem unlikely." *Kwo-khé-tzu* liſten'd with great attention. "Her father, proceeded *Chun kéé*, is in baniſhment, and I hear 'tis a long while that ſhe hath had no news of him: I hear alſo that ſhe preſerves for him the moſt ardent affection, and continually feeds an hope that he will one day obtain the Emperor's pardon." "All this ſaid the other, may be very true: but what is it to our purpoſe?" "You muſt get, ſaid his friend, a coloured paper, upon which let it be written, that

that a great Mandarine hath procured a pardon for him, and that the Emperor has reſtored him to his office again. Send this diſpatch to her houſe by a train of twenty meſſengers, and let her be called upon to receive the mandate* with due reſpect. This will oblige her to come out to meet it. Then let a chair be ready, and the moment ſhe ſteps out of the hall force her into it and away."

Kwo-khé-tzu applauded this ſcheme, and thought it might be ſucceſsful. "But ſtay, proceeded *Chun-kéé*, we muſt at the ſame time make ſome proviſion for our own ſecurity. *Shuey-ping-ſin* is

* In the original *Ngun-cheaow-chyéé*, or "paper of pleaſure." Tranſ.

the

the daughter of a Mandarine of good family: and when ſhe ſees herſelf thus ſuddenly beſet and carried away by violence, it may cauſe her to commit ſome deſperate action: perhaps to ſtrangle herſelf with her garter; or to ſtab herſelf with her ſciſſars, or ſome other implement ſhe may have about her. To prevent therefore the blame of any ſuch action, you ſhall preſent a petition to the *Che-foo* and *Che-hien* to ſummon her before them at your ſuit: by which you will have their officers to accompany your people, and their authority for your ſanction: and at the ſame time that you are ſcreen'd from the conſequences † of the attempt, you will have thoſe

† In the original it is, "If ſhe ſhould do herſelf a miſchief, then it will be nothing."

magiſtrates

magiſtrates ready to compleat the marriage." *Kwo-khé-tzu* could not conceal his ſatisfaction at ſo artful and at the ſame time ſo ſafe a contrivance: "This, ſays he, is a thouſand * times better than any I have undertaken before: nothing remains but to fix the time for its execution." When they had ſettled this point between them, they parted.

Shuey-ping-ſin, having thus a third time narrowly eſcaped falling into the hands of her perſecutor, kept herſelf very cloſe at home, and would ſcarcely ſuffer any one to go in or out of her houſe. As for *Shuey-guwin* and his ſons, being ſenſible ſhe ſtrongly ſuſpected them, they came in her way as

* In the original it is "a million of times."

little

little as poſſible. Yet greatly as ſhe had been harraſſed, alarmed and terrified, her concern on that account was light, compared with what ſhe ſuffered for the ſake of her father. His misfortunes and diſgrace were the conſtant ſubject of her thoughts: and if ſhe ſometimes encouraged an hope, that he would one day be reſtored to his family and his friends, it was as often interrupted by doubt and ſtifled by deſpair. One morning as ſhe was employed in dreſſing her head*, ſhe was alarmed

* Although the Chineſe Ladies are extremely confined, and ſeldom ſtir out of their apartment, which is in the moſt retired part of the houſe, having no communication but with the women ſervants; yet it does not appear that they have a greater averſion for dreſs than the ladies of Europe: for we are told, that they ſpend ſeveral hours every morning in dreſſing and ſetting

alarmed by a great noiſe and diſtur-
bance in the ſtreet at the gate of her
court

ſetting themſelves out, though they have ſo little chance to be ſeen.

Their head-dreſs uſually conſiſts of ſeveral curls, interſperſed with little tufts of gold and ſilver flowers: ſome adorn their heads with the figure of a fabulous bird called *fong-whang*, anſwering to the *phœnix* with us. The young ladies commonly wear a kind of crown made with paſte-board, and covered with a beautiful ſilk; the forepart whereof riſes in a point above the forehead, and is covered with jewels, &c. but on the top of the head with natural and artificial flowers. Women in years are content with a piece of fine ſilk, wound two or three times about the head.

There appears an uncommon modeſty in their looks and dreſs. Their gowns are very long, and cover them from head to foot, ſo that nothing is to be ſeen but their faces; their hands being always concealed within their wide long ſleeves, which almoſt drag on the ground. And here it may be proper to obſerve, that if they have occaſion to preſent any thing to a man, they always do it with their hand wrapt up in their ſleeve. And if a man preſents any thing to them, he muſt ſet it down upon a table, &c. and then they will come and take it up in their ſleeve. (See Martin. Atlas Sin. p. 9. &c.

To

court: she sent an old woman of her attendants to inquire the meaning of it. But before she could get to the gate, it was already broken down, and a great many people came running in with the coloured paper, who cried out, "Good news! much joy to *Shuey-ping-sin!*" These words, though not very distinctly heard, reached the ears of the young lady: she therefore hastened into the hall, and stood behind the

To return; there is nothing the Chinese women esteem more beautiful, than to have little feet: as soon as they are born, the nurses are careful to bind this part very close, to prevent its growing: so that when they are marriageable, their feet are not larger than those of a child of three or four years old. This we are told does not affect their health, although it renders their gait ungraceful. Their shoes are finely embroidered, and of finished neatness.
P. Du Halde, vol. 1. p. 281, &c. P. Le Compte, tom. 1. p. 191, &c.

door

door to be the better ſatisfied: where ſhe ſaw the people, and heard very plainly what they ſaid: crying aloud, "Here is the Emperor's mandate, ſhe muſt come out immediately to meet and receive it." Upon this, accompanied by two of her maids, ſhe ventured out: and was inſtantly ſurrounded. She aſked where the order was: they anſwered, at the *Che-foo's*, and that ſhe muſt go there: and immediately a chair was brought into the hall. Perceiving how matters were conducted, ſhe began to ſuſpect all was not right, and that ſome evil deſign was in agitation againſt her: but finding it too late to retreat, ſhe muſtered up a noble courage and reſolution, and concealing her fear and

ſurprize,

ſurprize, waved her hand to be heard: "You that are now come here, ſaid ſhe, upon this pretence, belong to, or are ſent by *Kwo-khé-tzu*; and the reaſon he ſends you hither to take me, is not becauſe he hates me or is my enemy, but it rather proceeds from his violent regard: and therefore if I comply with his deſires and marry him, don't I not only gratify his utmoſt wiſhes, but alſo immediately become your miſtreſs? As therefore it will then be in my power to puniſh you as I pleaſe, be careful how you are guilty here of any indecency." *Chun-kéé*, who was in the crowd, hearing what ſhe ſaid, cried out, "It is very true, Lady, and therefore if you will pleaſe to go into the chair, no one will offer

the

the leaſt diſcourteſy." "Well then, ſaid ſhe, ſtand aſide a little and give me room; let me ſpeak to my people, and make ſome little change in my dreſs." Then calling a female attendant to bid her bring her cloaths, ſhe whiſpered in her ear, to conceal a knife in the ſleeve of her gown. All this was performed, and ſhe accordingly changed her habit. Then having given orders to her ſervants about the management of her houſe, ſhe addreſſed herſelf once more to the people: "To-day, ſaid ſhe, if you would gain an intereſt in your maſter, by doing me a favour, you muſt oblige me in one thing." "If you will but marry *Kwo-khé-tzu*, replied *Chun-kéé*, there is nothing we ſhall dare to refuſe you." She pro-

ceeded, "It is now three times that that young Lord hath come to marry me: it is not in my power to reſiſt him any longer, but then you muſt not carry me directly to his houſe; for I will ſooner dye, than be married there by force, and in a low clandeſtine manner. Therefore carry me firſt to the Mandarines of the city: and let the marriage be performed openly and honourably before thoſe Magiſtrates, ſuitable to the dignity of my rank, and of his pretenſions." "You ſay right, ſaid *Chun-kéé*, it ſhall be as you order, you ſhall go firſt to the *Che-hien*, then to the *Che-foo*, and afterwards to the houſe of your huſband: thus will every thing be decent and regular." *Shuey-ving-ſin* then ordering two of her maids

to

to attend her, and bidding one of her ſervants to take down the coloured paper, which had been fixed to the gate, and to bring it along to the *Che-hien's*, called for the chair, and threw herſelf into it.

The people of *Kwo-khé-tzu*, who were about thirty in number, having thus got poſſeſſion of the prize, which had ſo often eluded their maſter's purſuit, with the utmoſt alacrity and ſpeed took up the chair and ran away with it through the city, regardleſs of every thing they met in their paſſage; like a flight of crows, that are winging their way through the air. They had now almoſt reached the audience of the *Che-hien*, when in croſſing a ſtreet, they

ran againſt a young gentleman mounted on a mule with ſuch violence, that they had like to have beaten both to the ground.

Upon this the ſtranger, who was dreſſed in a ſtudent's habit, and was followed by one ſervant, inſtantly diſmounted, and not a little incenſed at their rudeneſs, laid hold of the chairmen, calling them impertinent and clowniſh raſcals: "You are not, ſaid he, eſcaping from fire or thieves, wherefore then do you hurry along at this uncivil and diſorderly rate, overturning every thing in your way? How durſt you affront me in this audacious manner?" They anſwered, that they were employed about a marriage of diſtinction;

tion; and who ſhould hinder them? "Were you gold or diamonds, iron or glaſs, ſaid they, go with us to the *Che-hien*, and we will grind you to powder." "If this marriage, replied he, is between people of quality, where are the uſual ceremonies to attend it? Where is the chair of ſtate adorned for that purpoſe? Where is the muſic, and other ſplendid attendance? Here is nothing of all this; but you rather ſeem to be villains that have ſtolen away ſome unfortunate lady: and as that is the caſe, I will go along with you to the audience myſelf."

Chun-kéé hearing what he ſaid, and perceiving by his mien, that he was no ordinary perſon, addreſſed him very

reſpectfully, and ſaid, "Pray, Sir, excuſe the incivility done you by theſe fellows, who are clowns and know no better: they deſerve correction, but in truth are not worthy your notice: better let them alone."

The ſtranger recollected himſelf, and was going away; when of a ſudden he heard a voice from the chair crying out for ſuccour: "I am greatly injured: you ſeem to be a perſon of valour: O aſſiſt and ſave me!" Upon which he laid his hand on the chair, and once more ſtopped it: ſaying, "Is this then the reaſon of your indecent haſte? Come away, I will go with you to the Mandarine's audience." The chairmen thus interrupted, ſeeing he would

not

not quit them, went to fall upon him with their fists: but loosing the chair, he so well exerted himself, that he quickly laid many of them at his feet. Upon which *Chun-kéé* came up to him, and said: "Sir, you must not beat the people thus; though you would not before have gone to the *Che-hien*, now we must oblige you: let go the chair; and we will go there together." "By no means, said the young stranger: not 'till I am got to the door of the audience."

As soon as they were arrived there, he raised the end of his whip, and struck the great drum* that stood at

* As the Mandarines are appointed solely to protect the people, they ought always to be ready to hear their complaints, not only at the stated times

the door: upon which all the people came out, wondering at his boldneſs. The *Che-hien*, who had expected the chair, ſate in the hall waiting for it, when hearing the drum beat, he could not conceive what was the matter: im-

times of audience, but at all other hours of the day. If the affair be urgent, then they go to the Mandarine's palace, and beat upon a kind of *kettle-drum*, which is ſometimes on one ſide of the hall of juſtice, but commonly without the doors, that the people may come at it both night and day. At this ſignal, the Mandarine, though never ſo much employed, is obliged to leave every thing immediately, to grant the audience demanded. But whoever gives the alarm, unleſs he hath ſuffered ſome extraordinary wrong that requires ſpeedy redreſs, is ſure to receive the baſtinado for his pains.

P. Du Halde, vol. 1. p. 254.

N. B. The Tranſlator tells us in another place, that it is the cuſtom for the officers of the tribunal, to take and bind the perſon that ſtrikes upon the drum, until they have preſented him to the Mandarine. It appears alſo from the Chineſe anthor himſelf, that ſuch was the cuſtom, at leaſt in his time. See book 3. chap. 4.

mediately

mediately he ſaw his people come in, bringing in the ſtranger: "This, they ſaid, is the perſon that beat on the drum."

CHAP. X.

THE young gentleman being brought before him, did not fall on his knees, or uſe thoſe other ſigns of high reverence, which are uſual from an inferior to one of higher rank. But when his hands were let go, held them up with the common ſalute, of one equal to another*: accoſting him with

* The *Courteſy* or *Salute* uſed by the common people, or ſuch as treat one another freely, is to clap their hands one upon the other, and lift them up as high as their head: this is done twice, crying *cin, cin,* or rather *ching, ching.*

When

with *ching*, *ching*, or your ſervant, your ſervant. The *Che-hien* ſtill more ſurprized at a familiarity, which ſeemed

When they would expreſs more deference, after joining their hands, they firſt lift them up, and then let them fall almoſt to the earth, bowing their heads very low. When two friends meet after long ſeparation, they both fall on their knees and bow to the earth, then riſe up again, and perform the ſame ceremony two or three times. But if you appear before a perſon of the firſt quality, you muſt bend one knee, and remain in this poſture till they raiſe you up. Laſtly, when an inferior appears before one very much ſuperior to him, the reverence is expreſſed by four times bowing as they ſtand, and by four times kneeling; which the other party receives ſitting, and in ſome caſes ſtanding.

See P. Semedo, p. 59. Nieuhoff, p. 37. P. Le Compte, tom 2. p. 40. P. Du Halde, vol. 1. p. 293. Ogilby, vol. 2. p. 442.

There is ſome little difference in the accounts of all theſe Writers: owing perhaps to the different times they lived in, or the different provinces they frequented. The Editor hath ſelected from each ſuch particulars, as were moſt conformable to thishiſtory; but hath chiefly followed *P. Semedo* who lived neareſt the time of its author, and before any innovations were made by the Tartars.

ſo

ſo ill-aſſumed; aſked very ſternly who he was, and for what reaſon he had beat on the drum.

"Who I am, replied the other, is no way material: here hath great injuſtice been committed; for which reaſon I ſtruck the drum, that you might examine into, and redreſs it." Before the Mandarine could anſwer: *Chun-kéé* entered: "Here, Sir, ſaid he, is the young lady *Shuey-ping-ſin*, whom I have brought in behalf of *Kwo-khé-tzu*: though engaged to him by all the due ſolemnities of the law, ſhe hath put another in his place, and abuſed him: he hath now got her in his power; and having preſented her to you, for your approbation and licence,

cence, will afterwards carry her home, and compleat the marriage." "If your friend, anſwered the other, hath gone through all the previous ſolemnities according to law, why do you bring her here? carry her home to her huſband to whom ſhe belongs." On this *Chun-kéé* turned to the people, ſaying, "The Mandarine hath given his permiſſion, take up the chair and carry it home." The young lady hearing this, cried out, "Injuſtice! I am wronged and abuſed! Sir, you muſt ſee me righted!" Then ſhe ſprung from the chair, and was going into the hall: but the people there ſaid, "What would you have? hath not the *Che-hien* ordered you to be carried away? You muſt not advance." Upon this ſhe

ſat

ſat herſelf down on the floor, crying out aloud; "You *Che-hien*, that ſhould be the father and mother* of the city,

* "The principal duty of a Mandarine," ſaith a *Chineſe* author, tranſlated by *P. Du Halde*, "is to have paternal bowels for the preſerva-"tion of thoſe intruſted to his care; and in his "whole conduct ſhould do nothing unworthy "the amiable name of *father and mother of the* "*people*."

Such language is natural in a nation, whoſe fundamental principle it is, that the ſtate is a large family, and that the rulers ought to have for the ſubjects, the ſame regard that parents have for their children.

"The firſt care of a father of a family," (in this ſtyle run ſome of their *Publick Edicts*;) "is "to provide plentifully for the ſubſiſtence of his "children; for a like reaſon, the Sovereign, "who *is father and mother of his people*, ought "to do the ſame."

The *Chineſe* require no refined ſkill in politics to judge of the merit and talents of their princes: they examine their conduct by this eaſy rule:

"Why, ſay they, hath Heaven placed him on "the throne? is it not that he may be, as *a fa-*"*ther and a mother* to us?"

See P. Du Halde vol. 2. p. 156. vol. 1. p. 508. 242. 243. See alſo L'Eſprit des Loix, liv. 19. ch. 19 and page 177. of this volume.

how

how can you thus abandon me to injuſtice, and ſend me away without hearing my defence?" The young ſtranger obſerving all that paſt, could no longer contain himſelf, but very much inraged ſaid to the Mandarine: "This, Sir, is very unjuſt: your eyes are blinded, and your ears deaf to the cries of the injured: you are void of reaſon and conſcience, you will hear but one ſide: is it thus you ſit in the chair of juſtice for the Emperor? Surely you think there is none greater than yourſelf: that you are the only and chief *Che-hien.*" At this the magiſtrate, highly provoked and ſtung to the quick with remonſtrances at once ſo juſt and ſo ſevere, loaded him with reproaches, and cry'd out,

out, "What impudent perſon are you that dare come into the Emperor's court, and make there this noiſe and diſturbance?" "Truly a great court of the Emperor's! replied the other with a ſneer of contempt; a great office yours of the *Che-hien!* Why I have gone into the houſe of the greateſt Mandarine, a houſe given him by the Emperor himſelf, and therefore ſacred: I have broke open the doors by violence in order to reſcue and protect the injured; yet he hath not dared to load me with obloquy: and are you of ſo exalted an office, as to heap abuſes upon me, and to charge me with impudence?"

The *Che-hien*, who chanced to be at court when the fact abovemention'd had

had happen'd, inſtantly recollected the whole affair; as alſo the perſon who ſtood before him. Struck therefore with no little fear, and ſoftening his voice, "What then, ſaid he, are you the ſon* of the chief viceroy *Tieh-ying?* Is it poſſible?" And riſing from his chair he ſaluted him in the moſt reſpectful manner. "Pardon me, Sir, ſaid he; pardon me, that when a diamond was before my eyes, I could not know it. When I was at court I heard of your

* The Chineſe author with great ſimplicity, opens his account of this adventure by telling us page 196, that the people of *Kwo-khé-tzu* met with and and run againſt "*Tieh-chung-u* being "juſt arrived from the province of *Ho-nan*, who "was ſeated on a mule, &c." As the Editor conceived the ſuppreſſing of this circumſtance for a page or two would ſerve to awake the Reader's attention and heighten the ſurprize, he preſumes he ſhall be excuſed the liberty he hath taken.

fame,

ſame, which ſounded like thunder in my ears. Yet was I ſo unfortunate that I could not then have the happineſs to viſit you: and that I ſhould meet with you now is a perfect miracle! I am ſorry too it ſhould be upon an occaſion wherein you think I have done amiſs: but I hope ſtill to recover your good opinion." Then reſpectfully deſiring him to ſit, he call'd for tea*: which being brought, the *Che-hien* began to talk of the affair before them, aſking him

* The name of *Thé* or *Tea* comes to us from the corrupt pronunciation of one or two places in the province of *Fo-kien*: in all other parts of the Empire it is called *Cha*, which is the word uſed alſo by the Portugueſe. The Chineſe uſe tea for their common drink, but without any ſugar or other ſweetener. They have commonly in all families a boiler or other veſſel over a fire; and whenever they are thirſty or faint put a few leaves of it in a baſon and pour

him how he came to be concern'd in it, as he ſeemed to know the whole matter."

"For my part, ſaid *Tieh-chung-u*, I am intirely ignorant of the affair; but met theſe people juſt now in the ſtreet: when hearing one complain of injury and implore protection, I came along to your audience to procure redreſs; pray acquaint me with the whole ſtory." "It is ſo very intricate and per-

the hot water upon it, and as ſoon as it is cool enough to drink, ſwallow it down and go about their buſineſs. But when they drink it in form, the cuſtom is to take the diſh in both hands, and making a low bow to touch the ground with it: then they drink it at ſeveral ſips, holding the diſh in their left hand. The *Tartarian* manner is to hold the diſh in the right hand, and to make a low bow to the perſon who gives the treat, both before and after they have drank.

P. Du Halde, vol. 1. p. 10. 297. Modern Univ. Hiſt. vol. 8. p. 228. note (B.)

plexed,

plexed, replied the *Che-hien*, that I can hardly unravel it myſelf; but what I know of the matter is this: that young lady is the daughter of a great Mandarine of this city, named *Shuey-keu-ye*; her beauty hath made ſuch an impreſſion on the ſon of a miniſter of ſtate, named *Kwo-khé-tzu*, that there is nothing he hath not attempted to gain her. The firſt time ſhe changed the *eight letters* of *Nean-kung*, and gave her *ſiſter* to him in her ſtead. The ſecond time, when he had allured her to his houſe under pretence of a wedding viſit, from the ſound of the muſic ſhe diſcovered his intention. The third time he attempted to catch her, as ſhe was going to the gardens: but inſtead of ſecuring her brought home nothing but

a heap of ſtones." "Certainly, cried *Tieh-chung-u*, this perſon muſt be admirable; perhaps the world hath not her fellow. With your leave, Sir, I will go and view this prodigy."

He had no ſooner caſt his eyes upon her, but ſtruck with her beauty, he ſaid aloud: "Sure never was a form more compleat and lovely: what a face and mien, beautiful without the aſſiſtance of art! what killing eyes, over-ſhaded with the moſt exact and finiſhed arches, like little moons! neither air nor ſun can wither or blaſt a flower whoſe teints are the gift of nature alone: there is no need of paint to that charming complexion: her countenance beſpeaks a diſpoſition as ſweet as the moſt odoriferous

ferous flowers." He was ſo charmed with her appearance, that it made the deepeſt impreſſion on his mind. Then approaching one ſtep nearer, he made her a very low bow. "Lady, ſaid he, how came you to be entrap'd, and brought hither now, after you had ſo often and ſo dexterouſly eſcaped?" *Shuey-ping-ſin* roſe up from the ground and replied, "My father, who is in baniſhment, hath cauſed me for a long time to paſs my days in ſorrow and affliction: but hearing of a ſudden to-day, that the Emperor's order of pardon was come to recall him, I immediately, as it behoved me, ran out to meet it: but no ſooner had ſet my foot in the hall and perceived it was falſe, but I was ſurrounded by theſe people, and had no

other remedy but to come with them: yet, Sir, I have brought with me this knife, being reſolved to die in the *Che-hien's* preſence. I had determined never to behold the light of another day: but you ſeem to be a perſon of virtue and goodneſs, and were doubtleſs ſent by my good Genius in this extremity to ſave me." [This ſaid, ſhe let fall a ſhower of tears, and hid her head in her boſom.] *Tieh-chung-u* was ſtrongly moved at her diſtreſs: "Where, ſaid he with great emotion, where is this order of the Emperor's? let me ſee it." She ordered the coloured paper to be brought to him; and he carried and ſhewed it to the *Che-hien*. "Is this, ſaid he, the Emperor's order or not? you ought to know!" "I know nothing of it, replied the *Che-*

hien,

hien, nor from whence it came." "That is much" ſaid the other; and putting it into his ſleeve, he remonſtrated to that magiſtrate in very ſtrong terms, the clandeſtine manner of his proceedings: "To-morrow, ſaid he, I ſhall go and lodge a complaint with the *Fu-yuen* or Viceroy: and as for theſe people who have been the inſtruments in this affair, I charge you with them, that they be forth-coming, whenever the Viceroy thinks proper to call for them." Then ſlightly ſaluting him he was going away.

The *Che-hien*, extremely frighted at the danger he was in, called to *Tieh-chung-u* and intreated him to ſtay: "Pray, Sir, ſaid he, be not ſo haſty and paſſionate, let me have time to inquire into this

affair, before you take a ſtep of ſuch conſequence." Then calling before him *Chun-kéé*, and the reſt of his party, with violent emotions of anger he told them they were ignorant of what related to juſtice, and had acted in this affair like ſlaves and villains. "Whence, ſaid he, have you brought this order? what authority have you for it?" They all ſtood ſilent. Then he ordered the ſtocks of confeſſion * to be brought forth.

* The ordinary Torture in *China* to extort Confeſſion is very acute and painful. It is inflicted both on the feet and hands: for the former they uſe an inſtrument called *kia-quen*, compoſed of three croſs pieces of wood; that in the middle is fixed, the two other move and turn about; between theſe the feet are put, and ſqueezed ſo violently that the ancle bone is rendered quite flat. However, P. *Du Halde* tells us, they have remedies to diminiſh and ſtupefy the ſenſe of pain during the torture; and others to reſtore in a few days the uſe of their limbs.

See vol. 1. p. 314. P. Semedo, p. 143.

On

On which in great fright, they all cryed out, "Sir, don't charge this to our account; every thing was done by our maſter's order." "Very well, ſaid the *Che-hien:* to-day I have a gueſt with me, and therefore ſhall ſuſpend for the preſent any farther examination." He then ordered them all to be carried to priſon: and appointed ſome of his own people to convey the young lady back to her houſe.

Every thing being thus diſpatched, the *Che-hien* ordered an entertainment to be got ready, and intreated *Tieh-chung-u* to ſtay and drink wine with him; which the latter, who was extremely pleaſed in having procured redreſs for the fair *Shuey-ping-ſin*, readily complied

complied with. When they had drank pretty plentifully, and all reſerve was baniſhed, the *Che-hien* renewed the former topic, aſſuring him that all was the contrivance of *Kwo-khé-tzu*, who was alone in fault: that wholly taken up in his employments at court, his father knew nothing of theſe tranſactions: " Yet, ſaid he, if it ſhould be carried before the Viceroy, not the youth alone would ſuffer, but his father*, and even myſelf. Let me conjure you therefore not to carry things to extre-

* In China the Parents are accountable for the behaviour of their Children, and when the latter are guilty of extraordinary crimes, the former are put to death along with them. This is done upon a ſuppoſition, that they muſt have neglected their education, and have failed to exert that paternal authority to reſtrain them, which nature hath eſtabliſhed, and to which the *Chineſe*

extremity." "For my part, ſaid *Tieh-chung-u*, my being concerned in this affair was purely accidental: I have no otherwiſe interpoſed in it, than as I was led by a diſintereſted regard for juſtice: far from bearing any perſonal reſentment againſt *Kwo-khé-tzu*, I do not even know him: and the manner in which I became intereſted in oppoſing his deſires, will clear me from the charge of ſeeking it buſily. Therefore if he will engage to lay aſide all thoughts of this young lady, and deſiſt from

Chineſe laws give ſuch additional force. Upon the ſame principles, the Mandarines are obliged to anſwer for the behaviour of their People: for whenever any enormous crime is committed within their diſtrict, they are all deprived of their offices.

P. Du Halde, vol. 1. p. 257. L'Eſprit des Loix, liv. 6. chap. 20.

troubling

troubling her, nothing more need be ſaid about it." The Mandarine, glad to ſee him ſo well inclined, was full of acknowledgments, and applauded him as a perſon of great virtue and worth. By this time *Tieh-chung-u* began to expreſs a deſire to withdraw: and upon the *Che-hien's* demanding where he was lodged, and being told he was not yet provided, he ſent his people to conduct him to a *Pagoda* or Convent * and to ſee

* The *Pagods*, or *Pagodas* (for ſo their idol-temples or convents are called) may be reckoned among the moſt ſumptuous buildings of the Chineſe. The ſtructure conſiſts partly of porticos and partly of halls and pavillions, which ſtand in the corners of the courts and communicate by long galleries: the roofs of theſe buildings ſhine with beautiful japan'd tiles, &c. Near to theſe temples commonly ſtands, but by itſelf, a great pyramidal tower; of this kind is the famous porcelain one at *Nan-king*.

This

ſee him accommodated ſuitably to his rank.

Let us now return to *Kwo-khé-tzu*, who was flattering himſelf that he had at laſt ſurmounted all obſtacles, when he received an imperfect account, that the chair with *Shuey-ping-ſin* had been met by a ſtranger, who had gone with her

This is the form of moſt of the *Pagodas*, and theſe are the habitations of the *Bonzees* or idol-prieſts, and monks; who live incloſed, ſometimes to the number of four or five hundred together, within a large circuit of wall, three or four in a houſe, that is, one maſter and the reſt ſcholars. Theſe (we are told by an Author quoted in *Picart*) ſerve for the accommodation of travellers like the Turkiſh *Caravanſera's*. But according to *P. Du Halde* it is with great difficulty that any except the Mandarines are permitted to lodge there all night. However the *Bonzees* wait upon ſuch as are their gueſts with great affection, lodge them in their own apartments, and take care of their baggage, their ſervants and porters: notice being given of their arrival by beating on a drum at the

her to the *Che-hien's* audience, and that there ſome diſpute had happened, the particulars of which he could not learn: but that the whole had ended in their conveying the young lady home, and his ſervants to priſon. With a heavy heart therefore he repaired to the *Che-foo*, and acquainted him with what he

the gate. Yet *P. Trigaut* (as quoted by *Ogilby*) tells us, that it is cuſtomary with the *Bonzees* (chiefly at *Pe-king*) to let their cells to ſtrangers who come thither to trade, which for the more profit they divide into as many partitions as they can. So that theſe cloyſters ſeem rather publick inns than places of ſanctity.

The *Bonzees* have a moderate allowance from the Emperor, beſide what they can get by begging, ſinging their prayers, &c.

P. Du Halde, vol. 1. 289. 265. vol. 2. 73. &c. P. Semedo, p. 89. Ogilby, vol. 2. p. 584. Picart, vol. 4. p. 233.

N. B. The diſagreement obſervable in the accounts of theſe Authors, may be owing to the different regulations, which may have been made at different times and places, concerning the *Bonzees*, who are ſubject to *the Tribunal of Rites*.

had

had heard. "What! more difficulties yet? ſaid he, I'll ſend and talk with the *Che-hien* about it." He had ſcarcely ſpoke, when that magiſtrate appeared. The *Che-foo* informed him what he had heard, and inquired who the ſtranger was, whom he had treated with ſo much reſpect and ceremony. "The perſon you ſpeak of, anſwered the other, is the ſon of the *Tieh-tu-yuen* (or ſupreme Vice-roy) his name is *Tieh-chung-u:* he doth not exceed twenty years of age. When I was at court waiting for my preſent office, there was a great Mandarine who had taken a young maid and kept her by force in his houſe, which was ſacred and none dared ſo much as look into it: but this youth with his mace, weighing twenty *catty*, broke open the door

door and boldly reſcued her: which the Emperor hearing of was highly pleaſed, and did juſtice to all the parties. But who is ignorant of *Tieh-chung-u?* the court rings with his name. *Shuey-ping-ſin* was met by him to-day as ſhe was brought to my houſe: he hath informed himſelf of the whole affair, and got poſſeſſion of the counterfeit order: nay he was going to preſent it to the Viceroy of the province, which if he had done, it would have affected both yourſelf and me, no leſs than *Kwo-khé-tzu* and his father. The leaſt I could do therefore was to ſhew ſome outward reſpect to one who had us all ſo much in his power." The *Che-foo* told him, he did well. But *Kwo-khé-tzu* was greatly chagrined, and ſaid,

" What

"What though he is valiant, and his father a Viceroy; am not I the ſon of a Miniſter of State? I am not therefore to ſubmit to him: why did not you manage this buſineſs for me better?" "This ſtranger, replied the *Chehien*, got the counterfeit order into his hands, and had it in his power to have ruined us all: it was therefore through fear, and not any reſpect to him, that I carried matters ſo ſmoothly." "Well: ſaid *Kwo-khé-tzu*, ſince things are ſo, there's an end of my hopes: *Shuey-ping-ſin* is irretrievably loſt." "As to that matter, ſaid the *Chehien*, it becomes not me to interpoſe in it: but if you have ſtill a deſire to obtain her, you muſt go home and

conſult with the moſt ſenſible of your friends. With regard to *Tieh-chung-u*, I have lodged him at a Convent, where he is alone without friends or acquaintance."

Theſe words did not eſcape *Kwo-khé-tzu*, who took his leave of thoſe Magiſtrates, and, as ſoon as he was got home, ſent to find out his friend *Chun-kéé*. With him he talked over all that had happened: "And yet, concluded he, the *Che-hien* ſeems to hint to me not to deſpair; notwithſtanding I can ſee no poſſibility of ſucceſs: and unleſs you can help me, muſt give up all hopes." "With regard to the *Che-hien*, anſwered the other

other, he is ſtill diſpoſed to ſerve you: all the civilities he heaped on the ſtranger were meerly for a blind: he is not on that account the leſs a friend to our cauſe. The hint which he dropped that he had carried him to a Convent, where he was alone and without friends, was not without meaning: he intended to point out a way for you to do yourſelf juſtice." "True; ſaid *Kwo-khé-tzu*, this is a valuable hint; but how ſhall we improve it? Shall we put him to death, or order him only to be ſoundly beaten?" "However we ſhall determine that point, ſaid his friend; it will behove us to be careful that no ill conſequences accrue to ourſelves: let us do nothing that

ſhall afford a handle for juſtice." He then pauſed a little, and with great ſecrecy, communicated to him, a ſcheme *, which diffuſed a viſible tranſport over the countenance of *Kwo-khé-tzu:*

* All who have deſcribed the genius and character of the *Chineſe*, aſcribe to them an acuteneſs and cunning that is truly wonderful, whether it be exerted in promoting their own intereſt in general, or in extricating themſelves on ſudden emergences. (See P. Du Halde, vol. 1. pag. 280, &c. Martin. Atlas Sinenſ. pag. 5. P. Semedo, p. 27.)

There is a remarkable inſtance of the latter kind, adduced both by *P. Semedo* and *P. Du Halde*, to this effect. "A certain Mandarine the *Viſitor of a Province* having acted ſome time in his government, of a ſudden ſhut up his gates and refuſed acceſs to any perſon, pretending he was ſick. A Mandarine, one of his friends, was much troubled at it, and with great difficulty obtained leave to ſpeak with him. When he was admitted, he informed him of the diſcontent that was in the city by reaſon that all public buſineſs was at a ſtand. *The Viſitor* put him

khé-tzu: who inſtantly reſolved to put it in execution. "Haſte, ſaid he, let us not ſlip this favourable occaſion: let there be no delay leſt he ſhould be gone before we can effect it."

What

him off with the ſame excuſe of his ſickneſs. "I ſee no ſigns of this, anſwered his friend, but if your Lordſhip will be pleaſed to unfold to me the true cauſe, I will ſerve you in it at the hazard of my life." "Know then, replied *the Viſitor*, that ſome one hath ſtolen the Emperor's ſeal out of the cabinet where it uſed to be kept, leaving it locked as if it had not been touched; ſo that if I would give audience, I am not able to ſeal diſpaches. Now ſhould my negligence in the loſs of the ſeal, be diſcovered, I ſhall loſe my government, at leaſt, if not my life. In this ſuſpence, I am endeavouring to gain time, which yet will but little avail me, being more ſenſible than the people themſelves of this delay of juſtice." The Mandarine readily perceiving how terrible his ſituation was, aſked him if he had no enemy whom he ſuſpected. He anſwered. Yes: that the *Che-foo* or Governor of the city had long borne a concealed malice againſt him, and would now be the

What relates farther to this ſtory the Reader will find in the following Book.

firſt to inform the court of his misfortune. "Away then, my Lord, quoth the Mandarine in great haſte; remove all your goods into the moſt ſecret part of your palace, and at night ſet fire to the empty apartments; calling out for help to quench the fire. Thither the *Che-foo* muſt of neceſſity repair with the firſt, this being one of the principal duties of his office. As ſoon as you ſee him among the people, call out to him aloud, and conſign to his care the cabinet thus ſhut up as it is: and if he maliciouſly cauſed the ſeal to be ſtolen, he will replace it there, or you may accuſe him of having loſt it."

The *Viſitor* followed his advice, and it ſucceeded ſo well, that the next morning the ſeal was reſtored to him.

P. Semedo, p. 28. P. Du Halde, v. 1. p. 243.

The End of the Firſt Book.

ADDI-

ADDITIONS AND CORRECTIONS.

PAGE 3. lin. 5. note *referring to the words* [their ſon *.]

* The *Chineſe* are ſo deſirous of having poſterity, that a father lives in ſome ſort of diſhonour and is not eaſy in his mind 'till he hath married all his children: this makes them ſolicitous to diſpoſe of them early.

There have been inſtances in *China* of criminals under ſentence of death, who, being childleſs and their families in danger of becoming extinct, have had their executions reſpited for a time, and been ſuffered to have their wives co-habit with them, that they might not die without leaving poſterity. P. Du Halde, vol. 1. p. 303. 632. vol. 2. p. 70.

Ibid. lin. 13. note [diſagreement †]

† Among the *Chineſe*, Marriage, when duly ſolemnized, cannot be diſſolved, and although their laws allow of *Divorce* in ſome few caſes, of which adultery is chief, yet inſtances of it are very rare, and thoſe only among the very loweſt of the people.

P. Du Halde, vol. 1. p. 305. 444. Let. edif. xxvj. 107.

Page 4. lin. 9. note [heart *.]

* Wild and extravagant, as they may ſeem to us, ideas of this kind are familiar with the *Chineſe*.—In one of their moral treatiſes, as a ſtri-

king pattern of filial piety, is recommended the behaviour of *Tſi-king*, "who hearing, that ſick "people, when given over, have ſometimes "been cured by eating *human fleſh*, cut a piece "out of his own leg and ſerved it up to his "mother, who lay dangerouſly ill." [*See P. Du Halde, v. 2. p.* 85. *and Ibid. pag.* 167.]— Nor is the notion of uſing human ſubſtance confined to medicine only; one of their Emperors is ſaid to have employed in a *Mauſoleum*, which he built, lamps, that were fed with *human fat*. [*Id. vol.* 1. *p.* 494.] Even ſo lately as in the year 1746. one of the Miſſionaries being ſeized on, and ſome white wax candles found in his cuſtody; the *Chineſe* (among whom the art of blanching wax is unknown) inſtantly imagined them to be made of *human fat:* and theſe ſuſpicions ſeized not the common people only, but the Mandarines themſelves, who ſhould have known better. *See Lett. edif. xxvij.* 365.

As to *Pe-kan*, his ſtory is a very celebrated one among the *Chineſe*, but is related by moſt of their writers in the following manner. The Emperor *Chew* (who reigned *An.* 1154. before Chriſt, and who is looked upon as the *Nero* of the *Chineſe*) had a very wicked queen named *Ta-kia*, at whoſe inſtigation he perpetrated a thouſand cruel actions, and rendered himſelf univerſally odious. One of his uncles named *Pe-kan* (or *Pi-cang*) ſaid to himſelf, "It is better to die than to keep ſilence any longer: though the tyrant will not hear my remonſtrance, yet my country will, and ſo will poſterity." He accordingly addreſſed himſelf to the Emperor,

who

who heard his reproofs with an air of indignation and fury, "It is pretended, ſaid he, that the hearts of the ſages have ſeven ventricles*, I will ſee, if it be ſo in this *Pe-kan*, who makes ſuch an oſtentation of his wiſdom and fortitude." So ſaying he ordered his breaſt to be opened, and with many ſcoffs and jeers had his heart brought for him to examine.

Vid. P. Du Halde, vol. 1. *p.* 447. *Conf. lib.* 3. *p.* 133. *Mart. Hiſt. p.* 94.

N. B. The *Chineſe* Hiſtorians tells us, it was this Queen that introduced the faſhion of little feet among the women. Her own being very ſmall, ſhe bound them tight with filets, affecting to make that paſs for a ſtudied beauty, which was originally an accidental blemiſh.

P. Du Halde, vol. 1. p. 157. Mart. Hiſt. p. 95.

Page 5. lin. 6. note [parents *.]

The Tranſlator's MS. adds, "which was "next to that due to the Emperor."

This connection of ideas is natural to the *Chineſe*, whoſe government is purely partriarchal, and with whom it is a fundamental principle, "that the ſtate is a large family: "that kings ought to have in the empire all "the tenderneſs of fathers, and fathers in "their families all the tenderneſs of kings." P. Du Halde, v. 1. p. 303.

* *A proverbial expreſſion of the* Chineſe *to ſignify the ſuperior fortitude and wiſdom of their ſaints or heroes, &c.*

Page

Page 7. lin. 10. note [deſerved *]

* The *Chineſe* are the moſt ceremonious and complaiſant people in the world: this affected civility extends to the very loweſt ranks of their people, among whom it hath good effects. "I was one day," ſays *P. Le Fontenay*, "in a "very narrow and deep road, where in a ſhort "time there happened a great ſtop of carts. "I expected they would have fallen into a "paſſion, have given one another abuſive lan- "guage, and perhaps have come to blows, as "is common in *Europe*; but was much ſur- "prized to ſee them ſalute each other, ſpeak "mildly as if they had been old acquaint- "ance, and lend their mutual aſſiſtance to "make way."

P. Du Halde, vol. 1. p. 278.—*See L'eſprit des Loix. tom.* 1. *p.* 441. *Ed.* 8*vo.*

Page 10. lin. 3. note [betrothed *]

* The Miſſionaries have not deſcribed the manner in which the *Chineſe* betroth or contract their children: yet the practice is common with them: who ſometimes contract a couple together, as ſoon as they are born. Nor is it unuſual for the bride to remain afterwards with her friends ſome years before the marriage is compleated. "The rites ordain," ſaith an ancient *Chi- neſe* author, "that maidens ſhould be early "married. Fifteen years of age is the com- "mon time of *betrothing*, and twenty of con- "ſummating the marriage."—It may be ob- ſerved however that the *Chineſe* at preſent ſel- dom

dom defer the marriage of their children ſo long as this.

P. Semedo, p. 71. P. Du Halde, vol. 1. p. 632. & *paſſim.*

Page 12. lin. 12. note [ſleeve †]

† The *Chineſe* have their ſleeves very wide and falling into large folds, ſo that they are very capacious, and occaſionally ſerve for pockets: [*See P. Du Halde vol. 2. p.* 104, 108.] Yet beſides this they have a pocket or pouch hanging at their girdle, in which they carry their purſe, knife, &c. P. Du Halde, vol. 1. p. 282.

Page 22. lin. 12. note [farther †.]

† The tribunal and houſe of a Mandarine are only ſeparated by a wall. The gate of communication is commonly ſhut, and guarded by a ſervant. P. Du Halde, vol. 2. p. 71. n.

Page 30. lin. 5. note [ſeal *.]

* When the Mandarines are deputed to any employment they receive in great form, a ſeal, as the badge of their office, which is of more precious or baſer metal according to their degree or rank. Theſe ſeals are on the days of ceremony, or when they viſit thoſe to whom they would ſhew reſpect, carried before their chair in a golden box by two men on a kind of litter; and being come to the place appointed

pointed, they are laid on a ſide-table covered with a carpet. The ſeals uſed in *China* are never ingraven with the figure of an animal, but with ſome inſcription in *Chineſe* characters.

P. Du Halde, vol. 1. p. 243. &c.

Page 38. *Addition to* the note.

The Editor hath been informed by a Gentleman lately come from China, *that the* Catty *is* 21 ounces $\frac{1}{3}$ *exactly: a hundred* Catty *make* a Pecul *or* Pickle *equal to* 133 *lb. and* a quarter.—See vol. 3. p. 133.

Page 46. lin. 9. note [manner *]

* This is not a random queſtion: ſuch of the *Literati* in *China*, as have taken any degree, are no longer liable to be baſtinadoed by the common Mandarines; but have a governor, whoſe peculiar province it is to look after them, and to whom alone they are accountable. See P. Du Halde, vol. 1. p. 376.

Page 54. lin. 7. note [knelt down *.]

* All meſſages from the Emperor, whether in writing or by word of mouth, muſt be received kneeling. *See Lett. edif. xiij.* 377. *Mod. Un. Hiſt. viij.* 164. *P. Du Halde, paſſim.*

Page 59. *Addition to* the note.

Nobility is not hereditary in *China*, the ſons of the greateſt Mandarines having generally their

their own fortunes to make: yet titles of honour are ſometimes beſtowed on perſons of diſtinguiſhed merit by the Emperor, who entails them for five or ſix, or eight or ten generations, in proportion to the ſervice done to the public; and theſe titles they are careful to give themſelves in their letters, and to inſcribe on the fronts of their houſes. There is indeed one family, which hath flouriſhed for above 2000 years in an uninterupted ſucceſſion, being the moſt ancient not only in *China*, but in the world, and that is the family of *Confucius*, the great *Chineſe* philoſopher; which is deſcended from a nephew of his (his own ſon dying childleſs) and is to this day diſtinguiſhed by great honours and immunities. Beſides theſe, there are ſome hereditary honours belonging to ſuch as are of the blood royal, or allied to the preſent reigning family, which chiefly conſiſt in wearing a yellow girdle, accompanied with ſome ſmall titular diſtinction, and a trifling penſion; theſe are extremely numerous, and many of them are ſo poor that they chuſe to conceal their diſtinction, that they may not diſgrace it.

P. Du Halde, vol. 1. p. 269, &c. P. Magal. p. 145, &c. P. Semedo, p. 121, &c. Mod. Un. Hiſt. viij. 155.

Page 76. lin. 5. note [How can that be †?]

† The women in *China* are ſo cloſely ſhut up from all commerce with the men, that their neareſt relations have hardly acceſs to them. To have admitted a ſtranger into the company of his niece, had been a piece of indecency worthy

thy the cognizance of the magiſtrate. This being the caſe, all their matches are commonly brought about by the intervention of relations. *Vid.* P. Du Halde, vol. 1. p. 304.

Page 91. lin. 10. note [money *]

* The abſurd cuſtom of giving money to the ſervants of others, prevails in *China*, as well as in *England:* but with this difference, that while the *Engliſh* do it with an aukward ſhame, which ſhews them conſcious of doing wrong, the *Chineſe* expreſs no reſerve about it. At their grand entertainments, between the firſt and ſecond courſe, each of the gueſts cauſes one of his ſervants to bring him, on a kind of ſalver, ſeveral little bags of red paper, containing money for the cook, the ſtewards, for thoſe, who ſerved at table; and when there are plays acted (as is often the caſe) for the comedians. Every domeſtic carries his ſalver to the maſter of the houſe, who after ſome difficulty conſents to accept of it, and gives it to be diſtributed among them. At other times, any meſſage or preſent from a Mandarine muſt be attended with a preſent to the ſervants.

P. Du Halde, vol. 1. p. 302. Let. edif. xiij. 310.

Page 110. lin 5. note [wood †]

† There are various kinds of ſweet woods in *China*, which are in high eſteem on account of their ſcent, ſuch as the *eagle-wood*, the *roſe* or *violet-wood*, &c: the laſt is of a reddiſh black, ſtreaked

ſtreaked and full of very fine veins, which one would think were painted. Any furniture made of this ſells at a vaſt price.

P. Du Halde, vol. 1. p. 10, 118, &c.

Page 113. lin 13. note [bed †.]

† Though the *Chineſe* never ſhew their bed-chambers to ſtrangers, their beds, eſpecially thoſe of the Mandarines, are curious and handſome: the wood-work of them is painted, gilt and carved; the curtains vary according to the ſeaſon, in winter they are of double ſattin, in ſummer, either of plain white taffatee, or very thin gauſe.—In the northern provinces, where they uſe ſtoves to convey the heat by funnels all over the houſe, it is uſual to have their beds upon the warm ſtoves, and thoſe who are afraid of lying on the hot bricks, hang a ſort of hammock over them, made of cords or rattan.

P. Du Halde, vol. 1. pag. 285.

Page 119. lin. 18. note [family *]

* The governor of each city, or diſtrict, is obliged by his office to viſit the corpſe of every one that dies a violent death, whether by his own hands or that of others; and to make the ſtricteſt ſcrutiny into the cauſe and circumſtances of it. According to ſome writers, he muſt tranſmit minutes of the examination to the Emperor, or at leaſt to the ſuperior tribunals. *Let. edif. xj.* 278. [*Vid. plura*, vol. 3. page 269.]

Page

Page 145. lin. 15. note [corn with them *.]

* The tenants in *China* farm the lands from the owners at the rate of half the crop, out of which the landlord pays the taxes; and the tenant pays tillage and manure.

Mod. Univ. Hiſt. viij. 159.

Page 184. lin. 4. note [future *.]

* In *China*, women of quality never ſtir out, except to viſit their neareſt relations, or to go to the ſepulture of their anceſtors.

Lett. edif. xxiij. 103.

Page 197. lin. 2. note [gold or diamonds *]

* A common image with the *Chineſe*. In the *Chineſe* tragedy tranſlated by *P. Du Halde*, a Mandarine ſays of his adverſary, "though he "were gold or precious ſtones, he ſhould not "eſcape the edge of my ſword."

Vid. Hiſt. vol. 2. p. 178. col. 1.

THE END OF THE FIRST VOLUME.

ERRATA in Vol. I.

PAGE 1. *lin.* 4. *inſtead of* for, *read* from. *p.* 8. *l.* 5. *r.* called, as it is at preſent. *p.* 13. *l. ult. r.* ſacred, and forbid entrance to. *p.* 28. *note l.* 4. *for* that *r.* which. *p.* 29. *l.* 9. *dele* was. *Ibid. n. l.* 2. *after* p. 2. *add.* Item. p. 116. *p.* 31. *l.* 13. *r.* are not you at. *Ibid lin.* 15 *dele* if. *p.* 48. *l.* 17. *r.* do it at. *p.* 53. *l. ult. add.* Lettres edif. xxj. 220. *p.* 59. *note l.* 2. *for* firſt *r.* laſt. *p.* 62. *l.* 4. *r.* the Mandarine TIEH. *p.* 66. *l.* 10. *r.* agreeably. *Ibid. l.* 11. *dele* go. *p.* 69. *l.* 5. *for* children *r.* child. *p.* 73. *n. l.* 1. *add.* P. Du Halde, vol. 1. p. 546. n. *p.* 74. *n. add.* Vol. 2. p. 303. *p.* 77. *l.* 1. *for* reſted *r.* delayed. *p.* 78 *l.* 1. *r.* his ill ſucceſs. *p.* 79. *l.* 11. *r.* at the age of marriage. *p.* 90. *l.* 4. *dele*, it. *p.* 96. *l.* 2. *dele* 2*d* not. *Ibid. n. l. ult. for* 75. *r.* 76. *p.* 98. *l.* 9. *after*, writing *add.* Give it me here to confront her." *p.* 106. *n. l.* 8. *for* ſome *r.* ſuch. *p.* 109. *l.* 6. *r.* all of your. *p.* 111. *l.* 11. *r.* vehement ſits. *p.* 158. *n. l.* 3. *r.* any regular account. *p.* 160. *n. l.* 6. *r.* '*obſcænève.*' *Ibid. l.* 21. *dele* after this. *Ibid. l.* 24 *for* them *r.* it. *p.* 163. *n. l.* 7. *for* other *r.* offer. p. 164. *n. l. ult. for* Gobiea *r.* Gobien. *p.* 175. *l.* 2. *for* would *r.* ſhould. *p.* 178 *l.* 6. *r.* the uſual ceremonies performed. p. 197. *l.* 4. *r. Che-hien's* audience. *p.* 201, *l.* 7. *for* before him, *r.* before the *Che-hien.*

G.R.III.
BR.MUS.